

NEVV
ESSAYES
OR,
OBSERVATIONS
DIVINE and MORALL.

Colled out of the holy Scriptures, Anci-
ent and Moderne Writers, both Divine
and Humane.

As also out of the great Volumne of Mens manners.

Tending to the furtherance of Knowledge and Vertue.

By IOHN ROBINSON.

PROV. 9. 9.

*Give instruction to a wise man, and hee will be yet wiser; teach a iust
man, and he will increase in Learning.*

Experientia docet, aut nocet.



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Of Mans knowledge of God.

As all our wisdom to happineſſe conſiſts ſummarily *in the knowledge of God, and of our ſelves*; ſo is it not eaſie to *Caluin.* determine, whether of the two goes before the other. But, as neither can be without other, in any competent, or profitable meaſure, or manner; and as *in vain the eye of Bernard.* *the mind is liſted up to ſee God, which is not fit to ſee it ſelf*; ſo ſeem the reaſons of moſt weight, which prefer the *knowledge of God* to the firſt place. For, firſt, God in his Word, and Works is the rule and meaſure of mans goodneſſe; and man, at his beſt, but formed, and reformed after Gods Image. As in Nature, the rule is before that which is to be ruled by it; ſo muſt it be in our knowledge. Secondly, ſuch is our in-bred pride, and hipocriſie, as that, *whiſt we looke only upon our ſelves, and upon other*

Acts 17.
Iohn 4.

Creatures here below, we think we are some-body for goodnesse, and vertue: but are then brought to that confusion in our selus, which is requisite for our humiliation, when we come to take some *knowledg* of the super-excellencie of *God*: even as our bodily ey forth-with dazeleth being cast upon the bright Sun; how quick, and strong-sighted soever it seem, whilst it is set onely upon earthly objects. Thirdly, so absolutely necessaric is the *knowledg* of *God*, as that we can ascribe nothing, as is meet, unto him, of *whom*, and for *whom* we, and *all things* are, till we first *know* him in his Word, and Works: but even in our best *devotions*, with the superstitious *Athenians* shall build our *Altars* to the *unknown* *God*; and with the blinde *Samaritans*, worship we *know* not *what*. To conclude; He that pretends the service of *God*, & yet *knows* him not in his Word, and Works of Creation, & Redemption also, wherein his face is seen; is like him that counterfeit himself to be the household Servant of some great Lord, whose face he never saw, nor once came within his Court-gates.

Some ambitious, and curious wits, but not able (& no marvail) to raise up, & advance their notions to *God* his infinitenesse, for the comprehending of it; have laboured to depreffe, & pull him down to their dwarfish conceptions of him: and have indeed rather made him some great, and giant-like man, or Angel; then (as he is in truth) an infinite *God*: allowing him an essence, power, and wisdom hugely great; but not properly infinite, and immence: as though *God* could not be that, which they cannot conceive of him.

The essence of *God* is *known* onely to himself; but is undiscernable to all men, and Angels: partly by reason of its infinitenes, which therefore no finite understanding can comprehend; and partly, for that, no voice, signe, or form can sufficiently expresse it either to sense or reason. And if *God* have placed such light, & glorie in some created bodies,

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dies, as that we cannot intently fix our bodily ey upon them, without dazeling; what marvail is it, though the ey of the understanding of all men, and Angels dazle, in the too curious, & intente contemplation of his infinite, & infinitely glorious Majestie it self? So as, if the most wise, & learned Christians should with the heathen Phylosopher *Thales*. undertake to descry Gods being; they would be compelled, as he was, *after one daies respite, to crave two; and after two, four; & so still to double the time, with acknowledgment, that the more they searched into it, the more unsearchable it appeared.*


Albeit the understanding of man though glorified cannot possibly comprehend Gods infinite being yet shall we, (coming to enjoy the blessed uision of God, whereof *the Angels, and Spirits of iust men persited* are made partakers) know in a far both greater measure, & more excellent, and immediate manner, then now we do. *We now walk by faith; 2 Cor. 5. & not by sight, as we then shall do: We now see through a glasse 1 Cor. 13. darkly; but then face to face: knowing him even as we are known of him.* And for the present, we are by the means of revelation vouchsafed us his Word, & Works, partly within, and partly without us) to be led in our praiers, praises, & meditations of God, to such a being for the object thereof, as in which, first, there is *nothing which hath the least affinity with Dionysius. the imperfection found in any creature; for the expressing whereof those attributes serve, which we call negative; as immortall, invisible, a spirit, that is, no body, & the like; shewing what God is not, though not what he is: 2. Which is that eminently, infinitely, & essentially, which we, in the creature, call power, wisdom, goodnesse, & whatsoever els imports any perfection: and thirdly, which is that first fountain, & originall of all goodnes in all creatures. And by these three st:yers doth our understanding raise up it self frō created things to the knowledg of God. This knowledg we must seek with all earnest diligence,*

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Cant. 5. and store it up carefully in the treasurie of our hearts : that *knowing God* we may love him, and trust to him, and fear him, and honour him ; that as the *Daughters of Ierusalem* though before marvailing *what ailed the Spouse* of Christ to be so affectioned towards her *beloved*, and so earnestly *to seek after him*, as she did ; when they once came to take *knowledg* of his perfect beautie, would then seek him with her : So we *knowing God*, specially in the face of Christ Iesus, may so be ravished with love of his Majestie, as to have our whole heart set to seek, and find him, *in whose presence is satietie of joyes evermore*.

C A P. II.

Of Gods love.

 *God loveth* himself first, and most, as the cheifest good : and all other good things, as he communicates with them lesse, or more, the effects of his own goodnesse. And from this infinit *love* of his own infinit goodnesse is it, that he so severely punisheth some Creatures, though the Work of his own Hands, which he alwaies *loveth*. For, first, The Creature by sin violating Gods Holinesse, and despising his authoritie in his righteous Commandments, and so going on in impenitencie, and unbelief ; and withall, it being impossible, that *Gods love* of his own Holinesse, and lustice, and the honour of the same ; and the *love* of the Creatures happinesse (so obstinately dishonouring him) should stand together : it cannot be, but that the latter must give way to the former, and greater ; and the Creature (so sinning

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finning) become miserable; rather then God forgetfull of his own honour and glorie.

God reveales his glorious Majestic in the highest Heavens; his fearfull Iustice in the Hell of the Damned: His wise, and powerfull Prouidence is manifest through-out the whole World; but his gracious *love* and mercie in, and unto his Church here upon Earth; which he therefore hath chosen, and taken near unto himself, that in it might be seen the riches of his glorious grace. And albeit all things in God are infinit, and one; yet are the effects of his *love* more wonderfull, and excellent, then of any other his Attributes; as appears in that his greatest, and strangest work of *giving his only begotten Son to the cursed death of the Crosse, for his Enemies*, out of his *love* and mercie. This the Scriptures (and worthily) call a *great myserie*, ^{1 Tim. 3.} and which, for the rarenesse of it, was not onely *hidden from the Sons of Men*, but also from the verie *Angels* in their perfection of created knowledg. Which *manifold grace*, ^{Eph. 3.} and *wisdom of God* they therefore *desire to look into*, and ^{1 Pet. 1.} *learn by the Church*.

Love in the Creature ever presupposeth some good; true, or apparent in the thing loved; by which that *affecti-
on of union* is drawn, as the Iron by the Load-stone: But the *love of God* on the contrarie, causeth all good ^{Scaliger} wrought, or to be wrought in the Creature. He first *loveth* vs in the free purpose of his will, and thence *worketh* good for, and in us; and then *loves* us actually for his own good work, for, and in us: and so still more, and more, for his own further work. And hence ariseth the unchangablenesse of *Gods love* towards us, because it is founded in himself, and in the stablenesse of the good pleasure of his own will. And although the arguments of comfort be great, which we draw from the certain:

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knowledg of our love to him; yet are those infinitely greater, which are taken from the consideration of his love to us; as being not onely the ground of the other; but in him also infinite, and vncchangable. And hereupon
John 11. it was, that *the Sisters of Lazarus* seeking help for their *sick Brother* sent Christ word; not that he, who loved him (though that were not nothing) but that *he whom he loved, was sick.*

As by the hand of a friend reached unto us we are made partakers of the strength of his whole body, to hold, or help us up: so by the hand of the *love of God* reached down from Heaven, in the Gospel, we become interess'd in the most comfortable apprehension, and happy use of all other his attributes whatsoever. The more wise, powerfull, holy, glorious, eternall, and infinite God is, the more happy are we by means of his *love*, and mercy in Christ; which moveth him to use, and improve them all for our good, and to *communicate them with us, as his friends*, in their effects, so far as serves for our happinesse. He whom *God loves* though he know it not, is an happy man: He that knows it, knows himself to be happy. Which caused the Apostle to make in his own name, and in the names of
Rom. 8. all the *beloved of God*, that glorious insultation over all the enemies of his, & their happines, that they *could not seperate him*, or them (not from the power, or wildom, or holinesse; but not) *from the love of God, which is in Christ Iesus.* From this *love of God*, as from a Spring head, issueth all good both for grace, and glory. Yea by it (which is more) all evill by all Creatures intended, or done against us, is turned to good to us. By it our *afflictions work together with our election, redemption, vocation, &c.* for our good. By
Job 3. reason of it *the stones of the Feild are at league with us, & the beasts of the Feild at peace with us*: yea even the very Sword
that

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that killeth us, the Fire that burneth us, and the Water that drowneth us, is a kinde of Spirituall, and invisible league with us, to do us good. Vpon the knowledg of this *love of God shed abroad into our hearts by the Holy Ghost*, is laid the foundation, and ground-work of whatsoever good thing we return again unto God, with acceptation at his hands. Vpon this we do build our Faith, and confidence in him: By this our cold and frozen hearts are not onely thawed, but inflamed also with love again to him, and to men for him: As the Earth being heated by the beams of the Sun beating upon it, reflecteth heat again towards the Heavens, & upon all the bodies between it, and them. Lastly, from hence arise all the pleasing services, wherewith we present his Majesty. For howsoever we owe our selvs, and whatsoever we are, or can do, vnto him, as our gracious, and powerfull Creatour, & absolute Lord; yet can we do nothing heartily, & as we ought, but from the Faith, & feeling of his *love* in Christ, & by the motion of *the Spirit of a sound minde given unto us*. But being once ^{2 Cor. 3.} drawn sweetly by the coards of Gods goodness, & love, we readily, & pleasingly follow after him, *not as debtors, and* ^{Austin.} *constrained, not by necessity, but (with blessednesse) strongly by love*

The tokens of this *love of God* in Christ are not onely by us highly to be prized, but carefully to be discerned; lest we bring our selvs into a fools paradise, and grow presumptuously secure; which is the fore-runner of sudden, and certain destruction. We must therefore in this scrutiny neither trust our selvs, nor any other creature, but God alone in the testimony of his Word, & Spirit, which ^{1 Cor. 2.} *knows, & makes known the minde of God*; and by which we may unerringly learn; First, what the tokens of his *love* are; and secondly, who they are which partake of them; and thirdly, that we our selvs are of that blessed number.

Now

Gal. 5. *amongst all, there is none so certain, and*
though those of feeling be more joifull) as the
grace of true repentance in the mortifying of the
old man in his sinfull affections; and in the quickning power
of Christs Spirit to willing (though weak) obedience to all
Gods Commandments. As we may certainly know, that the
Sun shines, by the beams, and heat thereof below, though
we climbe not into Heauen to see: so may we haue cer-
tain knowledg of Gods gracious love towards us, without
searching further then our own hearts, and waies; and by
finding them truly, and effectually turned from sin to
God.

As God may so far hate some evill in a person (for
 example, the Adultrie of *David*, and other sins accompa-
 nying it) as to punish the same severely in this World;
 and yet not hate the person himself: so may he, on the
 other side, love some good in a man, so far, as to reward
 it highly in this life: and neverthelesse, not love, but
 hate, the person in whom it is found; as may be seen
 2. King. 9. in the zeal of *Iehu* for the Lord against wicked *Ahab*, and
 and 10. his House. *As* our narrow, and partiall hearts can,
 upon occasion, *we* preserve this difference between
 persons, and things: how much more may, and doth the
 same right well stand, with the distribution of rewards,
 and punishments made by the most holy, and wise God?
 As then, when the Lord manifests some signes of his an-
 ger at us, and hatred against the evils in us; we must take
 heed we conclude not presently, that therefore we in our
 persons are hated of him, and cast-awaies; except the
 evils raig in us without repentance: so must we, on the
 other side, take more care (considering how by selflove
 we are commonly in more danger thereof) that we
 conclude not of the love of God towards our persons, from
 everie

verie effect of some kinde of *love*, and likeing of some particular good things in us ; and not except those good things be such, as make us good also ; as Faith and holines do ; trans-forming us, as it were, into their Nature, and kinde : as in the *Parable of the Wheat*, and *Tares*, the good *Seed* is expounded the *Children of the Kingdom* because they grow of the good *Seed* of the Gospel ; and by their regeneration, as it were, turn verie Word and Spirit.

CAP. III.

Of Gods promises.

He *promises of God* are a kinde of midle thing between his purpose, and performance of good unto them, whom he loveth. And as wicked *Iezabel* could not : *King. 19* satisfie her hatred of *Elyas* the Prophet, in intending evill to him, and executing it upon him, in time, as she could ; unlesse with all she thundred out against him terrible threatnings, in the mean while : So, much lesse can the love of our good God satisfie it self in a gracious purpose of good towards us, in his heart ; and actuall performance of it accordingly, in due time ; except with all he make it known unto us before hand ; both for our present comfort in the knowledg thereof, and for the ground of our hope and expectation of the good things *promised*, and accordingly to be received at his hands, in their time : He having by his *promise* bound over unto us both his love, and truth, and other Attributes for performance. And herein the Lord provides verie graciously for his poore Servants ;

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who

who are oft-times brought into that distressed state both outward, and inward, as they have verie little els, save the *promises of God*, wherewith to comfort themselvs. Which yet are sufficient, if we improve them, as we ought; considering, first, his love (moveing him to *promise*) and the unchangeablenesse of it : secondly, his wisdom, directing him to *promise* nothing unfit; thirdly, his power enabling him, and fourthly, his truth bindeing him to all performance : In regard whereof, *God hath made himself a debtor, though not by receaving from us, yet by promising unto us : promise being, as we say, due debt.*

God ever performeth what, and as he *promiseth*, and not one good thing for another, as some think : no not Heauenly for Earthly, nor a greater good for a lesse. For howsoever so to do, might stand with his bountie, and goodnesse; yet his truth bindes him to his *Word*, which
 Iohn 17. *is Truth.* Spirituall good things necessarily accompanying Salvation he *promiseth* absolutely unto his; other good things (ordinarily) upon condition. Which (considering, that through our abuse of them, they may prove prejudiciall to our Spirituall man) if so be the Lord should *promise* absolutely, as the former; it were, many times, indeed, not to *promise* a benefit, but to threaten a hurt rather. And truly we may observe in the dangerous fals, & miscarriages of the wise *Salomon*, unto whom temporall good things were absolutely *promised*, in the fullest measure, and accordingly performed; how graciously our wise, and good God provides for our slipperie state, in scantling his *promise* of good things of that kinde to our Spirituall skill, and care of using them, for the advantage of our true, and eternall happinesse. We are therefore first, to beware, that we expect not absolutely temporall prosperitie : lest by so doing we both wrong the Lords truth,
 and

and our own Faith in the things *promised* indeed, by doubting of them, because we have failed of obtaining of other things by us presumed of, but not *promised* by the Lord. Secondly, We must as firmly beleieve, and expect the performance of temporall *promises* (as the Lord hath made them) as of eternall. For, albeit his loue do not manifest it self in like degree in *promising* both; yet his truth is alike bound to exhibit both being once *promised*. Neither is that person in earnest with God, who pretending Faith for eternall good things, yet dare not trust his Word, for temporall. Such as despise Heavenly things, and loue earthly, usually pretend their trusting of God for the former (of which they are indeed profanely secure): but will trust themselves, and their own fingers for Earthly, which in truth they set by. I must therefore thus conclude with my self touching those matters. Seeing God hath *promised* all good things to them Pl. 34. that love him. If this, or that bodily good thing (good in it self) be indeed for my good, I shall receave it from him, in due time: And if I receave it not, it is a real testimonie from him, that indeed it is not good for me, how much soever I desire it.

As Gods goodnesse shines most clearly in his *promises*; so mans perversnesse abuseith, and misapplieth them above all other parts of his Word. A great many divide Gods *promises* from the other parts of his revealed will: and making small, or none account, that either the rules of the Word appertain unto them for direction, or the precepts for obedience, or the threatnings for restraint; yet do lay their sacrilegious hands boldly upon the *promises*, as their true, and undoubted right. And the reason is, because the *promises* contain in them things good, and pleasing to mans nature; which because we would gladly have true, we readily beleieve, and apply. But such

- Revel. 22. *seperate what God hath joined together, and in effect, take away from the Words of the Book of God; and God will take away their part out of the Book of Life.* Others again transform commandments into *promises*, with great, and dangerous error. For example; where it is said, *The Priests lips should preserve knowledge*, the Romish Priests chaleng an immunity from erring, whence they should take warning, that they er not. So, from Christs teaching, that *a city set upon an hill, cannot be hid*, they will wring a *promise* of perpetuall visibillity of Church and Ministry, from him, where he intends onely an exhortation to his Disciples (after to become Apostls) unto answerableness both in life, and doctrine, to the eminencie of their places. Some again make conditionall *promises* absolute: as that, *Whose sins ye binde upon earth, they are bound in Heaven*: forgetting that it must be the Church gathered together in Christs name, that is, both furnished with lawfull authoritie, & useing it lawfully. Likewise, that Christ will preserve the Ministry, and Ministers, *and be with them to the end of the World*: leaving out the condition going before, which is, that they do their duty in their places, in *makeing Discipls, and baptizeing them, and teaching them to observe, whatsoever he had commanded them.* Lastly, How many, because *God promiseth* forgivenessse to sinners whensoever they repent, promise unto themselvs repentance upon an howers warning, before their death, though they go on in sin all their life long? But the saying of the Ancient is memorable in this case; *He that promiseth forgivenessse to him that repents, doth not promise repentance to him that sins.* But, on the contrarie; as he that makes a bridg of his own shadow, cannot but fall in the Water; so neither can he escape the Pit of Hell, who layes his own presumption, this way, in the place of *Gods promise.*

CAP. IIII.

*Of the works of God, and his power, wisdom, will,
goodnesse, &c. shining in them.*

IT is a receaved truth in Divinity, that *whatsoever is in God, is God*. So the *will of God* considered as the foundation of that which he wills, and as inherent in him, is nothing els, but *God willing*: his justice nothing els, but *God just*: his mercy but *God mercifull*, and so for the rest of the Divine Attributes. And as everie *work of God* is founded in some of those Attributes: and that by name, in his *understanding*, as judging the thing to be good; in his holy *will* agreeing thereunto; and in his *power* effecting all things: So this foundation and first cause of them all being immanent, and inherent *in God*, is *God* essentially, of what nature soever (alwaies good) the *work* be without him, which his *will* and *power* effecteth. Neither is this *will of God* to *work* by his *power*, wrought in him by any thing without himself; for then he should receav addition of perfection from the creature, moveing him thereunto: though yet it be most certain, that there are many things, which *God* neither in his *wisdom* judgeth fit to be done by him, nor *wills* the doing of them, nor would *work* or do them by his *power*, but upon the creatures work going before. For example: *God wills*, and *works* the condemnation of some sinners, because he judgeth fit, willeth, and will work therein the manifestation of the glorie of his justice; but this condemnation (which otherwise he would not lay upon any) he both *wills*, and *works* by, and for the Creatures sin, according to his eternall, and unchangeable purpose of *will* in himself.

When the Scriptures speak, and we according unto them, of any thing *done by God*, in respect of the Creature, *before the World was made*; it must be understood as meant onely of his *foreknowledge*, and *decree of Will*, and *purpose of doing*. For things could be done no otherwise, then they could be; nor could be otherwise, then in *God*, who alone was; nor could be in *God* otherwise, then in his *foreknowledge*, and *Will*: according to which he *works* them actually, in time, by his *power*.

These three Attributes (as before I intimated) his *power*, *Will*, and *Wisdom* do concur to the producing of all, and everie one of his *works*. His *power* *worketh* and effecteth all things: his *Will* sets his *power* *a working*: his *Wisdom* directs both the one, & other; his *Will* in *willing*; and his *power* in *working*. Touching his *power*: *The right hand of the Lord* (which in men is the instrument of strength) *is exalted*, and by it he can do what he *Will*; and much more then he *Will*. And whereas *God cannot ly*, or *denie himself*, or the like, it is (immediately) *because he Will* *not*: and that *not of impotencie in him*, but *of potencie*, and *perfection of excellencie*: as, on the contrarie, it is the power of mans weaknesse that he can do amisse. So for things importing contradiction; as *that the same thing should be*, and *not be at once*, or *not be that which it is*, or the like; it is Religiously said by some, rather that *such things cannot be done by God*, then that *God cannot do them*: seeing the reason of this impossibilitie of their so being is not in Gods Nature, but in theirs.

The *Will of God* is one, as *God* is one. But as there is
 2 Cor. 12. *one Spirit*, but *diversitie of manifestations*; so this one internal *Will of God* doth exercise, and extend it self diversly to, and upon divers objects. This extention and exercise of this one *Will of God* is of us to be considered in divers degrees.

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degrees. The weakest and most remisse degree is to *will* the suffering of evill. For though God (to speake properly) *will*s not sin, yet he *willingly* suffers it: not as ignorant of it, nor as neglecting it, nor as unable to prevent it: but as *willingly*, *wittingly*, and of purpose suffering that evill to be done, which he could easily hinder, if he would oppose his omnipotent *power*. The next degree of *Gods Willing* stands in commanding good, and approveing of it, where it is found: And thus God *will*s and commands that all men should repent: thus he *will*s, that all should come to Acts 17. the knowledge of the truth, and be saved: and thus, lastly, he 1 Tim. 2. would have the wicked turn from his wickednesse; and live, Ezech. 33 and not dy. And these things and the like he seriously *will*s, to wit, by way of commanding & requiring them, and of approveing them, wheresoever they are found. The highest, and most intent degree of *Willing in God*, is, when he so *will*s a thing, as withall he imployes his omnipotent *power* for the effecting of it: and by this he doth Ps. 115. *whatsoever he pleaseth in the Heavens, and in the Earth*. The former *Will* which stands in commanding, promiseing, and the like, may be, and is too oft resisted, and made ineffectuall by men: this latter neuer possibly; except men be stronger then God. By it his *power* availeth to make things to be, which were not; to continue them that are; to work all good; and to order all evill unto good.

And as the *works of Gods power* according to his *Will* are manifold, so hath he wrought them all in wisdom. For Ps. 104. notwithstanding both the absolutenesse of his *Will*, and infinitenesse of his *power*: in regard whereof one saith, It is more becoming God to ascribe any power to him, then to Tertullian. make him impotent; yet is he neither wilfull in *Willing*, nor unwealdy in *working*. By his wisdom he not onely eternally, and infallibly knoweth himself, and all Creatures that:

that are, or can be, and what either he, or they, or both together will do, or can do, and that upon supposition of whatsoever can be supposed; but both *willeth*, and *doth* in time himself, what he *willeth*; and *doth* it also for good cause, and to good purpose: and accordingly, either, on the one side, hinders; or, on the other, sustains, effects, and orders everie motion of everie Creature.

By exercising these Attributes *God worketh* all his *works* whether immediate by himself alone, or mediate by the creatures; which he useth of all kindes, and everie one according to his kinde; whether good or evill; reasonable or without reason. By *Gods works* I mean all things whatsoever are in the World, or haue any being, and existence in nature. For, *He hath made the whole World,*
 Pl. 146. *and all things therein. In him we live, and move, and have our*
 Acts 17. *being: He giveth all to all things.* And, *of him, and through*
 Rom. 11. *him, and for him are all things.* As he gives being unto all things that are, by communicateing the effects of his being with them; so is there nothing either so casuall, in regard of men, as that he directs it not; or so voluntarie, as that he determines it not; Nothing so firm, but he sustains it; nor so small, but he regards it; nor so great, but he rules it; nor so evill, but he over-rules it.

Neither can any of the *works of God* possibly be other then verie good, and righteous; seeing they are all wrought by the exercising of his holy *will*, divine *power* and godly *wisdom*. And if a simple man ow the honour to him that is of greater wisdom, and understanding then himself, to think, upon occasion, that the other hath reason for that which he speaks, or does, though he in his shallownes cannot reach unto it: how much more do all men and Angels ow this honour unto God, to *beleeve* al-
 Austin. *waies, that whatsoever he saith is true, and whatsoever he doth,*
 good,

good, and righteous, though they discern not the reason of it.

Some of the *works of God* are such, as we can rather admire at them, then discern of them: Some again are such, as at which proud flesh is ready to repine, and murmur. Amongst *the works of God*: most wise, and powerfull providence upon bodily things, it is most admirable, that the Heavenly bodies, the Sun, Moon, and Starres should by their influence, and operation, have such power, and effects upon the bodies here below, as to change, order, and dispose the Ayer, Earth, and Water, with all things framed, and compounded of them as they appear to do, by Scripture, sence, and experience. Yet, if we consider besides the two *greatest lights* and most power- Gen. 49. full agents, *the Sun and Moon*) the numberlesse number of Job 38. the Stars, their huge greatnesse, the varietie, and excellencie of vertues, wherewith they are furnished far above the most precious Pearls, or any earthly quintessence; and with all these, the infinite *power* and *wisdom* of him that made, and constituted them; it will not seem incredible unto us, that the least, & suddainest naturall change in the Ayer, Water, or other Elementarie bodies, should be wrought by the position, and disposition of the Stars, and Celestiall bodies. Neither doth this at all diminish, or detract from the honour of the Lord in governing the World, but rather amplifieth it; as it ads to the honour of the skilfull Artificer, so at the first to frame his Clock, or other work of like curious deuise, as that the severall parts should constantly move, and order ech other in infinite varietie, he, as the Maker, and first Mover moveing, and ordering all. Where yet this difference must alwaies be minded, that the Artisan leavs his work being once framed to it self; but God by continuall

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influx

influx prelers, and orders both the being, and motions of all Creatures. Here also we except both unnaturall accidents ; and specially, supernaturall, & miraculous events ; which are, as it were, so many particular creations, by the immediate hand of God.

In them that are made partakers of the grace of God, the remainders of corrupt reason is readiest to rise up at the *work of Gods providence in the prosperitie of the way of the wicked, and workers of iniquitie* : especially, if they themselvs be pressed with any singular afflictions : as we may see in *David, Jeremy, and other*. But the same men of God, who were in their persons, present examples of humain frailtie, do in their writings, by the Holy Ghost, affoord us matter sufficient for Divine comfort, and direction. As first that, before we come to *plead with God*, *how his works are righteous*, we know, and acknowledg *them all to be righteous* ; that so we may learn how and wherein their righteousnesse consists. Secondly, that God is both as good to those whom he loves in their afflictions, as in their prosperitie ; and as wroth with his enemies, in their momentarie prosperitie, as if his rod were already upon their backs. Thirdly, that he hath appointed a day, in which he will right whatsoever seemeth crooked in the mean while ; and will fully, and for ever, recompence both the good and evill : In the expectation of which day, and of the work of the Lord in it, we should satisfie our selvs, for the present, and suspend our thoughts till the manifestation of his righteous Iudgment therein.

In them that desire to establish mans righteousnesse rather then Gods either righteousnesse, or power ; fleshly reason is most apt to quarrell partly that *work of Gods mercie*, by which he freely justifies a sinner ; and partly those his just dispensations, upon which followeth the Crea-

tures

tures sin, and miserie for sin. But for the former : It stands not with the riches of *Gods mercie*, and grace, whereof he would make full manifestation in the justifying of sinners, to borrow any thing of mans merit ; but well becomes his bountie, freely to bestow both the gift, and hand to receave it. For the latter ; It must be considered, that *Gods work* (so far as it is his) is good, as well in the sinfull doings, or miserable sufferings of men ; as in their most holy, and happy estate. The person that sinneth, with all his parts, and powers of soul, and body, is Gods work : so is the preservation, and sustentation of both person, and personall abilities ; so is the naturall motion it self, whether within, or without the person (in which the sin is like the halting in the Horses going) ; and lastly, so is, not onely the voluntarie permission of the sin, which he could easily hinder by his omnipotent power, if he would oppose it ; but also the ordering both of sin and sinner to his own supernaturall ends. For example ; The act of *Iudah* and *Thamar*, morally considered, was sinfull, and impure : but naturally ; good, and blessed of God with a Son, of whom Christ came according to the flesh. So the abominable sins of *Absolom* were ordered of God unto most just punishments of the sins of his Father *David*.

There is a *two-fold use of the world, and works of God* in *Bodin*. it : the one *naturall* ; the other *supernaturall*. The former is common to men with beasts ; who are alike cherished with the heat and influence of the Sun ; alike nourished by the Fruits of the Earth. The other is peculiar to men with the holy Angels, by which they behold the face of the Creators power, wisdom, goodnesse, &c. as in a most clear Looking-glasse ; and are provoked accordingly to *Pf. 19.* praise, and glorific him in his wonderfull works : even as

Perkins. by beholding some curious piece of Workmanship (much more if therewith we have singular use of it) of a skilfull Artificer, we are led in the view of the work to the commendation of the Workman. And look how much the Soul excelleth the body, yea the Spirituall man the naturall; so much is this use of Gods creatures more excellent then the former. And so the opinion of the Philosopher, who

Anaxagoras. thought, he was born to look upon the Sun, and Heavens, was not wide, but short; nor absurd, but defective; For he should have pierced further, even through the Heavens, unto him, that made, and governs them, whose glorious power, and goodnesse shineth in them; that so he might have glorified him as God, in his Works. For though by that glimpse of light in the Creatures, we cannot attain to the knowledg of God, as our Father in Christ; yet are we both to honour him according to it, and to be provoked by it to further search, and enquirie after him, in such means of revelation, as by which he further manifests himself; which are his Word and Gospel of Salvation: Even as he, that lying in a dark Dungeon spies some small glimpse of light, will grasp toward it by the wall, hoping to finde some dore, or window, by which it comes in. For neglect of this, the verie wisest of the Heathens were

Acts 17. left inexcusable; and not glorifying God, whom they knew in his Works of creat on of the World, but vanishing in their own imaginations and serving the Creature rather then the Creator, who is blessed for ever, were given over of God to a minde void of judgment, to do the things, which are incontinent. Now, of how much sorer punishment shall we be guiltie; if together with this lesser glimpse of Divine light by the creatures, we despise also the more glorious light of the Gospel, not honouring God aright either as our powerfull Creatour, or mercifull Redeemer by Christ Iesus?

But

But if we so honour him, and make him great in our own hearts, and before men (what we can) as he hath manifested, and made known himself in his Word, and Works ; he will honour us with himself for ever, in glorie.

CAP. V.

Of created goodnesse.

TVerie thing that *is*, and hath *being* is, in that Rom. 11. Pf. 146. Acts 14. and 17. regard *good*, and of God. The naturall parts, and powers of body, and Soul of most wicked men remain in themselves (notwithstanding all infection of evill in them) Gods good *Creatures* : so do the naturall acts and motions of those parts, and powers, in themselves considered , notwithstanding any morall accessorie of evill in them, ariseing either from the evill affection wherewith, or unlawfull object, upon which they are performed. There can be no evill in the Work, which is not first in the Worker, as the cause. And so (a wicked person being worse then a wicked action) if the sin prevail not so far, as to make the part or facultie of the person in which it is, to cease to be a part, or power *created* of God ; neither doth it so far prevail in the action, or work, as to make it cease to be, in it self, a *created* motion, and therein a *naturall good* thing.

- God is, and so by all is to be acknowledged for the
giver of everie good gift, that is, of everie thing save sin :
 which sin is nothing that hath being in nature, but an ab-
 sence of, and crosnesse to that which should be ; as dark-
 nesse is of, and unto light. And so the good Father would
 not say, that *his Mother gave him Milk, but God by her*. And
 though the *good* which we enjoy, come unto us by never
 so ready, and ample means ; yet must we alwaies religi-
 ously minde, that both the means are of Gods raysing,
 and ordering ; and the blessing upon them, for our good.
- And if *Iob* saw by Faith, that all the evils, and harms that
 came unto him, and his, though by the Divels, and wick-
 ed mens means, were from *the Lord*, as supream orderer
 of all things : how much more should we look upon
 God, as the Authour, and worker of all the *good* that be-
 falleth us ?

Notwithstanding, if God so far honour any persons,
 as to make them hands, and instruments (specially vo-
 luntarie) for the reaching of any blessing unto us from
 himself ; we also (and that even therefore) are to love
 and honour them : as *David* not onely blessed the Lord as
 the Authour ; bnt *Abigail* also as the Minister of the good
 counsell which she gave him, for the *not avenging of himself*
 upon *Nabal*.

Actions, besides their naturall entitie, or being, are by
 one distinguished, and that aptly, according to a four-fold
 goodnesse. First, An action is sometimes good in it self, and
 to them to whom it is done, but not to the doer ; as *works of*
mercie done, but not for God : Secondly, Good in it self, and in
 the doer, but not to him, to whom it is done ; as the *Preaching of*
the Word to them that despise it : Thirdly, Good in it self, and
 the doers, and to them to whom it is done ; as the same *Preach-*
ing to him that receives it : Fourthly, Though neither good in it
 self,

self, nor in the doer, nor for him to whom it is done; as an evill, or injurie: yet good, as it is ordered by God to an end supernaturally good. Who, as saith another, would not suffer evill, but as knowing how to work good out of it. In actions of the third kinde onely, goodnesse is entire in all it parts, and relations. *Austin.*

A man should never glorie in that *good*, how great soever, which is common to a beast with him: nor a wise man in that, which is common to a fool with him: nor a *good* man in that, which is common to a wicked man with him: seeing, notwithstanding it, the person may be out of Gods fauour, and accursed. And therefore Christ our Lord would not have his Disciples *rejoyce*, or glorie, *that the Devils were subiect unto them* (which was though much, yet common to the workers of iniquitie with them) *but that their names were written in Heaven.* *Luke 10. Math. 7.*

Many so measure the *good* which they affoord others, by the list of their own will, as they deceav themselves in the whole piece of their *goodnesse*, by the bad list that goes about it. They will do what *good* they list, and when they list, and where they list, and as they list; as though their *goodnesse* were not due debt; though not immediately to men, yet to God; and so to men, for, and according unto God: for whom, even they *ow love to all men*, who *ow* *nothing els to any*; and the same upon Bill, and therefore to be payed, in Law, whensoever, and by whomsoever the Lord will call for it; and not when, and as pleaseth them. These conditions are requisite, that we may do well in doing *good*: First, we must do things in obedience to Gods Commandments, and in honour of his Name, and Gospel; and must ever have that end in our ey, as Archers have their Mark. Secondly, That we do it at all times, as we have opportunitie; *sowing our Seede in the Morning,* *Eccl. 11.*

Morning, and in the Evening not holding our hand. We must beware of that agueish goodnesse, which comes by fits onely, and when men are pleased : for so, they say, the Diuel is good.

- Gal. 6. Thirdly, We must do good readily, and whilst we have
 Prov. 3. opportunitie; not saying to our neighbour, go, and come again to morrow, and we will do it, if it be in our power to day. For who knoweth what a day will bring forth, and whether the opportunitie of doing good, will continue till to morrow, or no? *He that giveth (or doth other good) readily, giveth twice: He scarce once, or at all, that doth it slackly: He rather, in truth, suffers a good turn, to be drawn from him, then doth it. Living springs send out streams of water: Dead pits must have all that they afford, drawn out with buckets. We should therefore have the minde, though we want the abilitie, of Theodosius the Emperour, who did much good upon request; but more of his own accord, and unasked: and so meet, as one saith, a just request in the teeth, and grant it before it be made; as God many times doth ours. He that defers a good turn, looseth two things: the time; and manifestation of a loving affection. Both which are precious. And without which loving affection all the kindneses, which we shew to any, are but so many false witnessses to the unbeleeving, and unkind heart.*
- Ensebm. *Esay 65. Seneca.*

- 2 Cor. 8. Fourthly, According to our abilitie; knowing that as our receavings are from God greater or lesse, so must our accounts be, for good doing. It is true, that God lookes to the heart of the doer, and measures the work by the will, as men measure the will by the work: but this according to that which a man hath. Els, albeit poore men may love as much as the richer, though they have not so much money to do good withall: yet is not the will good, except they do the good they are able. And this our abilitie we must not measure according
- Bernard.

according to our wantonnesse, and unbelief: but according to the truth of the thing, and equitie of the case: which is, that our superfluities give way to our brethrens conveniencies: our conveniencies to their necessities: yea even our (though great) necessities to their extreamities, 2 Cor. 8. for the supplying of them.

Fifthly, We must have respect to mens present wants; and not onely consider, what we can best spare, but withall, what they stand most need of: as having learnt of our Lord, and Master, in his Gospel, that our dutie is to *feed the hungry, cloath the naked, visit the sick, &c.* as their need is: whereby we may do a great good turn in a small matter: even *one loaf* (yea a shive) *to him that is hungry: Seneca.* and *the shewing of a spring of water to him that is thirstie, being a benefit.*

Sixthly, *We must do good to all,* knowing, that *wheresoever a man is, there is place for a good turn:* but more specially to some, according to the singular bond, Naturall, Civill, or Religious, wherewith God hath tied us together. To good men we must do good because they do deserv it; to strangers, because they may deserv it, and do stand in need of it; to all men because God deservs it at our hands for them; to our friends, because we ow it them: and to our enemies *to heap coals of fire upon their heads:* the coals of charitie to thaw, and soften their hardnesse, if it may be, and at which we must aim: or els the coals of anger from God for their un placablenesse towards us. Luke 10. Math. 5. Rom. 12.

Lastly, *A good man* (how gracious soever, and readie to do good) *guideth his affairs with discretion; not sowing his seed in barren ground, by bestowing favours without difference; for that is rather to throw away, then to bestow a benefit.* And it is not the least difference between mans good nature, and Gods good grace; that whereas the former makes

men much-what alike *kind* to all, the latter (though also to all) yet with great difference put between person, and person; as men sow their seed diversly in soils that differ.

Although this good nature, and the grace of God be as different as Heaven, and Earth: the one being *of our selves* (that is) of nature created: and the other the *gift of God* by supernaturall grace: and that a man be neither the neerer God for his good nature, where the grace of God is wanting; nor the further of for his ill, where it pleaseth God to use his al sufficient work of grace: yet the sweet and kind naturall disposition in some much advantageth the manifestation of their smaller measure: which an ill nature, as we speak, so much obscures, as it can scarce be seen of other men: though the Lords ey peirce through all such humain prejudices.

It is the main order, which God hath set both in grace, and nature, that the superiour should do *good* to the inferiour. So God doth *good* to all, and receav *good* from none: Our *goodnesse reacheth not to him*: The *Sun* and *Stars* give their light, and influence to the Earth, but receav no thing back from it: *Parents lay up for their Children, not Children for their Parents*. And for this end God bestows *good* things, both inward, and outward, upon some above others, in ample measure; that their aboundance might supply the others want. It were good for other men, that the Mightie of the Earth duly considered this; but better for themselves; as it is *better to do good to others, then to receive good from them*. But this most wise, and equall order of God is perverted everie where, by mans iniquitie; and they who are lesse able, must still be adding to the greater heap: so as, if accounts were diligently kept, it would be found in most places of the World, that

Pf. 16.

Pf. 136.

2 Cor. 12.

Terence.

that the meaner sort bestow more on the better able, then these of them.

When I consider, what *good* the rich and mightie otherwise, in the World might easily do, if they had hearts answerable; and how little they do, for the most part; it seems horrible unthankfulnesse, and iniquitie in them, and matter of indignation against them: But then, on the other side, when I consider, how little *good* I my self do, in my meannesse (and others my likes) to that which I should, and might do, if I did my utmost; I finde reason to be most angry at my self, and mine own unprofitablenesse; and to be glad, and thankfull, that so much *good* is done by the other, as is.

In *benefits* and *good turns* done, and receaved, it is the best, and right order, that *he who doth them should forget, Seneca.* and *conceal them*; and *he remember, and speak of them, that receavrs them.* And therefore the first of the *three Graces* is so ordered, as ever to look forward for the doing of more *good*, and never backward, to upbraid with *good* done: which, where it is used, takes away the grace of the kindnesse; and is as unpleasing, as the after-upbraiding of meat in the stomach, eaten with delight. The other two ever look towards the first, to signifie, in how continuall remembrance *benefits* receaved should be born. Which accordingly to acknowledg with thankfulness, is a ready way to procure further *good*: as from God, who specially delights in a thankfull heart, and would *Ferns.* have a reflux of his blessings to keep them sweet, as waters are by flowing to, and fro; so likewise from such men, as either are, or would seem to be like unto God, in *goodnesse*, and bountie.

To use to speak much of mens unthankfulnesse (even where their hath been great fault that way) for *benefits*

receaved, both argues a minde not so free in *well-doing*, as is meet; and that looks too much for thanks from men, and too little, for reward from God: and is, withall, a course for a man to quench his own charitie, and forwardnesse, in other mens unthankfulnesse.

- Acts 20. *It is a more blessed*, that is, both a more comfortable thing, and that wherein a good work is more properly performed, *to give, then to take*; to do, then to receave good: and so all good men should strive both to be able, and willing, so to do. Yet should a good, and wise man, as God sends occasion, be indifferent to either. Neither can he, in truth, do kindnesse, as he ought, that is not willing to receave kindnesse, as he needs. It comes partly from a suspicious, but specially, from a vain-glorious heart, that some, who are forward in *affording kindnesse*, can yet scarce, though there be just occasion, have the like fastened upon them. Such desire to be too like unto God, who doth good to all, but receavs none back again from any: But the verie greatest must remember that he is not God,
- 1 Cor. 12 but man; and so stands need of other men. *The head cannot say to the foot, I have no need of thee.* Besides, to refuse a kindnesse offered is to shame it, as a ball ill sent, and let fall to the ground. Neither hatin a true Christian any cause to be ashamed of his condition in receaving good from others:
- Math. 23. seeing that, as in doing good he is in Gods place; so in receaving it, in Christs stead.

CAP. VI.

Of Equabilitie, and perseverance in well-doing.



Whatsoever is done for God, saith one, is done equally: and the Apostle more fully: *The Tit. 2. grace of God teacheth us to denie ungodlinesse, and worldly lusts; and to live soberly in our selves, justly towards others, and holily towards God.* True goodnesse is comly, and well proportioned in all the parts; whereas the counterfeit is still at jar in it self, and like the patches of a beggers cloak. A wise man should be a wise man at all times, and in all things; and so should a good man be a good man. Otherwise when a good thing is done (specially if it be not ordinarie) the goodnesse seems rather to arise from some other motiue from without, then from within the person doing it. Besides, what strange thing is it to see a Stone fall downward, or a Spark fly upward? So nor to see a fool do foolishly, or a lewd person like himself. But for a wise man to do foolishly, or a good man wickedly, is not onely hatefull, but monstrous.

He that hath not in him all Christian graces, in their measure, hath none; and he that hath any one truly, hath all. For as in the first birth, the whole person is born, and not some parts; so is it in the work of regeneration: the whole person is born again, though not wholly. There is but *one Spirit* both of Faith, and Hope, and *Eph. 4. Love, and Humilitie, and Patience; which all have that Gal. 5. are Christs; and If any have not the Spirit of Christ, he is Rom. 8.*

none of his. This Spirit though God but drop, as it were, into some; and pour into others with a full hand; so as one Christian far exceeds another in degree of graces: yet are the habits of all graces, and that as I conceive, equally one with another (though not equal to those in other men) infused at once into the same mens hearts, by that Spirit: but so as in time by diuers occasions and means, both the habits, or graces themselves, and the exercise of them, inward, and outward, have their different encrease in the same persons: till ech have attained to the degree of grace allotted to him, and serving for the preparing of him for the glorie prepared for him of God.

- Barnard.* Perseverance in good is not any particular grace, or vertue; but the consummation, and store-house of all vertue
Tertullian. and goodnesse. Evil men stand need of all graces; the good onely of this of perseverance, without changing, to the end, that they loose not the things which they have done, or suffered; but that they may receive a full reward; and in due season reap, if they faint not.
 2. Iohn.
 Gal. 6.

Where I speak of the necessitie of not changing, I mean that changing, which is either to the contrarie reigning evill; or to a totall want of true goodnesse. Otherwise, even Nature, which works most necessarily, may have its most naturall work interrupted, and changed, for a time, and yet not be destroyed: witness the fire in Nabuchadnezzars furnace, which though it retained in it both the nature, and heat of fire, yet did not burn the three Confessours which were cast into it. How oft do men, though remaining, in nature, reasonable Creatures, perform acts plainly unreasonable and brutish, thorough ignorance, or appetite? How much more is it possible, that a man though not wholly destitute of Gods grace, may

may through the remainders of his corruption, advantaged by occasion of temptation, practise some particular, and the same grosse evils? Out of which, in time, he recovers himself by repentance. Who not foolish himself will say that *David* was (simply) a fool, even when (by occasion of speciall temptation of Satan) he ^{2 Sam. 24} did a *verie foolish* act, in *numbring the people*? We are not therefore to measure a persons state by some one, or few acts, done, as it were, by the way, and upon instance of some strong temptation; but according to the tenour, and course of his life. Els, what wise man should not be a fool also? Or what fool should not be a wise man? What *Nabal* should not be liberall, yea bounteous, when he *makes a feast like a King*? A Rebelle lurking in a Kingdom, may, by some advantage watched, and taken, prevail against the lawfull King, in a conflict, or two; and yet for all that, not raige in the Kingdom: so may the treacherous flesh, lurking in a Spirituall man, get the masterie in some combat; and yet not therefore drive the Lord quite out of his Kingdom there. Yea the same flesh ever *lusting against the Spirit* even in them *which are* Gal. 5. *led of the Spirit, and leading them into captivitie to the law* Rom. 7. *of sin*, doth oft so far prevail in them, as to captive them in some particular by-paths both of judgment, and practise (not so easily discerned) all their life long. For Ps. 19. *Who can understand his errours*? And for these particular enormities, whether actions or courses, of godly persons; howbeit, considering them in themselves, and in their externall acts, there appear in them no difference, from those of the same kind, practised by men utterly godlesse; yet is there a great difference in Gods ey, not onely in the person of the doer, in Gods account; but also in his own heart, and affection, even in the verie doing of them:

them : In which the Lord sees the inward struglings of grace (though, alas, too weak, by the persons default) tending and bending the clean contrarie way ; and therein plainly differencing the doer from the profane contemners of God, doing the same things : in whom there is either altogether *peace* without any strife, and resistance, *whilst the strong man keeps the house* ; or that resistance which is meerely of naturall conscience : terrifying with fear of punishment onely, without the hatred of sin, which is (though too weak and feeble) in the other.

- Although it be a greater work of grace to become of vicious and evill ; good and vertuous ; then so to continue, or to grow therein : yet considering the mightie, and many enemies of our salvation, and the great stumbling stones in our way, and with these, the heavie clog of our own corruption, which we draw after us : it will be and is found a matter of no small difficultie, *not to be wearie of well doing ; nor to faint, before we come to reap in due time, that, which we have formerly sown to the Spirit.* And this the experience of all ages confirmeth ; in which
- Gal. 6. there are few, which *do the first works*, and leave not their
- Rev. 2. *first love* : fewer that *bring forth more fruit in old age*, and
- Pf. 92. *are fat and green.* And yet we know, that albeit of *the labourers in the Vineyard*, who received each his pennie, some entered sooner, and some later, and some not till the very last hower of the day ; yet all continued their labour till the evening : So for our selves we must make account, that
- Math. 20. at what time soever any begins, onely *he that continues to the end, shall be saved.*
- Mark. 13.

And indeed, it is a great honour to God, when a good man, notwithstanding all discouragements either from within, or from without, *persevers in the course of goodnesse begun,*

begun ; and gives not over till he come at the Goal ; how tiring soever his way be. Such a one shews, *that the Lord* Pl. 92. *is faithfull, and that there is no unrighteousnesse with him.* To which purpose the saying of *Polycarpus* is verie remarkable ; who, being provoked by the *Proconsul* to blaspheme *Eusebius*. *Christ*, answered ; *that he had served him now eightie and sixe yeeres, and had never had hurt by him in any thing, why then should he speak evill of him ?* On the contrarie, he that departs from the Lord in the course of godlinesse formerly held, greatly dishonours him ; as the Servant doth his Master, in leaving him before his time be out. Such a one makes shew, as if out of judgment, and experience he disliked goodnesse ; and therein really accuseth God, as if he had found some evill in him : or at least, not that good, which he promised, and the other expected. And to that purpose, the Lord, in great indignation, expostulates with the Jews, and asks, *What iniquitie they or their* Ierem. 3. *Fathers had found in him, that they were gone from him after their vanities.*

It is dangerous in course of Religion and godlinesse to fall forward by errours, preposterous zeal, or other misguidance ; yet not so much, as to *fall backward* by an unfaithfull heart. The former may break his face thereby, and loose his comfort in a great measure both with God, and men : but the latter is in danger, utterly to break the neck of his conscience ; as old *Ely* brake his neck bodily, by *falling backward from his seat, and dyed*. Are there not many *Elys* in all Ages ? And as the least declension from God is dangerous ; so is totall desperate : neither will God ever forgive that sin, or give repentance to any so sinning ; but hath utterly excluded everie such a one out of the (otherwise infinite) bounds of his mercie in Christ.

The Preaching of the Word of God is the means to beget Faith, and grace; but for the nourishing, and encreasing thereof, we must therewith joyn the *observation* Math. 28. in our places of *whatsoever Christ hath appointed his Apostles to teach*: in the vse whereof, as the sanctified means for 2 Pet. 3. the obtaining of that end, we shall *keep our selves in the fear of God, and not fall from our stedfastnesse*; and withall, *grow in grace, and in the acknowledgment of the Lord Iesus*; if not in bulk, yet in firmnesse; as when the body leavs growing in bignesse, it knits better then before. Neither indeed can we be safe from being drawn away from God otherwise, then by continuall drawing nearer unto him. For, our way to Heaven is up a hill, and we drag a Cart load of our corruptions after us; which, except we keep going, will pull us backward, ere we be aware.

The Holy Ghost in those vehement exhortations of the faithfull to *perseverance*, inforced with so many promises, and threatnings, both shews therein mans prone-nesse, and danger, in himself, to fall away; and also affords the means, by which God will preserv his sanctified ones from Apostacie; using the same as Evangelicall Aust. conducts of grace for his *working of that perseverance* in them, *which he requires* of them: and that rather by our Philip. 3. being *apprehended of Christ*, as the Apostle speaks, then by our *apprehending him*: As the Father leading his weak Childe in a flipperie way bids him hold him fast by his hand, lest he fall; which he also puts forth unto him, yea wherewith he takes hold of the Childe, that so by communicating his strength with him, he may stand, and not fall. The Lord that saith unto his, *Seek ye my face*, and Pf. 27. gives them a *heart to answer, Thy face, Lord, do we seek*: gives ech of them also, when he warns them to *stand fast*, and *not to fall away* and the like, to answer effectually, Lord,

by

by these thy Commandements thy Servant is warned to stand Pl. 19.
fast and to beware, lest I fall away, as hypocrites do. And
whensoever God either promiseth unto men, or pur-
poseth in himself absolutely an event touching any his
good work in or by them; he withall both purposes,
and promises, and accordingly affords them both means
conuenient, and skill, and will to use them; and there-
with an answerable blessing upon them, for infallible
successe.

In regard of this grace of *perseverance*, the truly godly
haue an advantage above *Adam* in innocencie. He re-
ceaved to himself, at the first, his portion of grace, and
goodnesse from God (being made after his Image) and
full freedom, and power both to use, and encrease it.
But instead thereof, he soon mispent, and lost all, by
transgression. God therefore, as a gracious, and wise
Father, hath provided better against our misgouernment;
and made Christ Iesus our Head, and Feoffer of trust for
our state of grace, that he, *in whom dwelleth all the fulnesse* Coloss. 2.
of the Godhead bodily might still furnish, and supply us, as
we have need; lest we having all put into our own
hands, as *Adam* had, should mispend, and cast away all, as
he did. And so the same Christ our Lord, and Head,
partly, by his mediation and intercession with the Fa-
ther; partly, by the continuall supply of his Spirit assist-
ing us in our weaknesse, and recovering us in our falls;
and partly, by his Divine power restraining the enemies
of our Saluation; most faithfully preservs us in the grace
of God; not suffering the living members of his body
to be plucked from it; nor the habitation of his holy
Spirit wholly, and for ever to be possessed by his, and his
elects enemy, Satan.

The Scriptures speak of mens *falling from the grace of*

- Rom. 1. God as they do of their receiving it. When the Apostles
 1 Cor. 1. entitle particular Churches, or persons *Saints, sanctified in*
 Phil. 1. *Christ, partakers of the heavenly calling*, and such as in *whom*
 Hebr. 3. *God will perfect the good work begun in them untill the day of*
Christ, as it is meet to speak and judg of them all; they do
 not so judg and speak in respect of the inward truth of
 the things, as certainly being in their hearts, which they
 1 King. 8 neither did, nor could ordinarily know: (for *God onely*
 1 Cor. 2. *knoweth the hearts of all the children of men: the things of a*
man no man knoweth, save the Spirit of a man which is in him)
 but according to the outward appearance, and profession
 made, in word, and deed: So when they speak of the fal-
 ling away of particular Churches, or persons, from God;
 they are to be understood, as they mean; and mean, as
 they know: that is, according to the outward appearance,
 and profession which men formerly have made, and then
 do make; leaving to God, and mens selves (which onely
 know them) the inward, and hidden things of the heart:
 which too many causlessly make shew of; sometimes de-
 ceaving themselves, and sometimes others, and sometimes
 both, till the time of revelation of hidden things come.
 And whereas weak Christians might unhappily stumble
 at the revolt from Faith, and holynesse formerly professed
 by many; as if there were not that stablenesse, satisfaction,
 and comfort in the Gospel, and grace thereof, which it
 promisseth; the Lord, in great wisdom, and mercie, re-
 moves this stone of offence out of their way, by inti-
 mating plainly, that those *Apostates* were never truly and
 throughly made partakers of the Gospels grace; from
 the former profession whereof they had unfaithfully de-
 clined. Thus the Holy Ghost teacheth, that the ground
 (what shew soever it made) in which the seed sown was
 either *withered* by persecution; or *choaked* by worldly cares,

or pleasures; and which brought not forth fruit to the harvest; was never good: but either stonie, or thornie ground: that they whose Faith was overthrowen, were not vessels to 2 Tim. 2. honour, but to dishonour: nor truly built upon the steadie foundation of God: nor of them who had the seal of his Spirit; nor were of his known ones: that those who Hebr. 6. fell away, and crucified to themselves the Son of God afresh, were but formerly as the earth which drinks in the rain, which comes oft upon it, and yet brings not forth hearbs, but 2 Pet. 2. thorns and briers: that they, who bring in damnable errors, Iude. and they who follow their pernicious waies, both the one, and other departing from the holy Commandment delivered unto them; and turning the grace of God into wantonnesse, were (at their best) but as dogs, though having for a time cast up their stomach, and vomited; and as Swine washed from their mire; and as Iude saith, ungodly men of old ordained to that condemnation, and crept in, to wit into 1 Iohn 2. the Churches, unawares: and, to conclude, that they, which went out from the Apostles and Churches, by heresies, and profanenesse; were not, to wit, truly, and indeed of them before. Thus Gods wisdom, and mercie provides a shield of Faith against the fierie darts of mens hypocrisie, and perfidiousnesse; wherewith otherwise the tender hearts of weak Christians might be deeply wounded by Satan.

CAP. VII.

Of Religion, and the differences and
disputations thereabout.

Calvin.

Acts 17.

Iohn 4.

Cicero.

Lactantius

Nely men of all Earthly Creatures are capable of *Religion*: which is also so naturall unto all men, how *barbarous* soever, that *rather then any Countrey, Citie, or Family* would want whereon to bestow their *devotions*; they would *worship they know not what*: yea which is more, that which they do know not onely to be *base and vile, as stocks, and stones*; but also *hurtfull, and evill*. As then *Religion*, in the generall, is naturall; and false *Religion* of corrupt nature: so is true, and Christian *Religion* by supernaturall revelation. For how can that worship of God please him, which is not according to his will? And who knoweth *Gods will* but by revelation of his Spirit? But vain men are readie to deem God like themselvs, imagining, that the things which please them, please him as well. Herevpon the Heathens have devised to themselvs Gods, and Goddesses of Theft, Murther, and all manner of filthinesse: And even Christians (in name, at least) because the Kings, and Lords of the Earth account themselvs honoured by their Subjects, when they entertain them with pompous shews, and pageants of wittie devise; are readie fondly to imagine, that their wittie, specially statelie devises and fancies please the Lord himself, as they do them: and therein *denie unto him his two properties*; of *simplicitie* in the things; and *power* in appointing them: But if we will

will give God his due in *Religion*, we must have him both for the Object, and Appointer of our worship. The Apostate *Israelites* of old, and *Antichristians* since are said to have *worshipped Devils*; not for that they did (at least, ordinarily) direct their worship unto Devils; but for that (at least, more commonly) they followed their suggestions, in the devised manner of worshiping though even the true God. As in directing our worship unto him alone, we honour, and acknowledg his Majestic and Fatherhood, as being *our Father in heaven*; so in receiving it from him as the onely Institutor, we honour, and acknowledg both his love in providing, and his wisdom in contriving, and his authoritie in commanding the manner of his *service*, and means of our salvation thereby. ² Chr. 11.
Revel. 9.

This *Religion* is the *means of Gods worship*, and withall, *Mornens of mans happinesse*: which two main ends God in great wisdom, and mercie hath joyned together inseperably; that the desire of the latter might provoke to conscience of the former; and the exercise of the former effectually promote, and further the obtaining of the latter. And this, *being the onely way to happinesse, ought to be common to all men, rude and skilfull; base and honourable; high and low*. And so all Chistians are one in Christ and Christ one in, and unto them. For though the terrene, and worldly state of the persons, who are Christians, be verie different; yet is their Spirituall estate of Christianitie all one. There is one Lord Christ, through whom; and one Faith, by which they are justified, and that equally; one Spirit by which they are sanctified, though in different degrees; One calling of God begun, and perfected by the same Gospel, and Ordinances thereof. No mans highnesse of worldly estate can set him above the lowest part of it, or them:

nor

nor anyes mean-nesse keep him down from flying as high a pitch of Christianitie, as any other. An afflicted outward state stands in need of *Religion* to sustain it : a prosperous, to perfit it in eternall happinesse ; besides the moderating of it in the mean while. And seeing our *Religion* is to God alone ; and onely the manifestation of it to men ; we ought to be alike grounded in it, and resolved of it, and zealous for it ; whether we enioy the fauour of the times, or the contrarie.

Thales. All things requisite for the performance of *Religious* exercises are not parts of *Religion* ; but some are of naturall necessitie ; others for civill order, and comlineesse. The former need neither be taught, nor commanded, being imposed by absolute *necessitie* ; which is the strongest Law, and most pressing Master, that may be. The other are such, as without which all exercises of *Religion* would be confused, and unorderedly ; and like Gen. I. the Chaos which God made in the beginning, void and without form, and whose face darknesse covered. For these, the generall rules of the Word, with common sence, and discretion, are sufficient. Notwithstanding, though things be not therefore comely, and orderly, because they are done of custom, or commanded by authoritie ; but are therefore both used and commanded (lawfully) because they are comely, and orderly : yet if either custom commend, or authoritie command things that are such indeed ; wise, godly, and peaceable men should hold themselvs even therefore the more bound unto them.

Religion is the best thing ; and the corruption of it the worst : neither hath greater mischief, and villanie ever been found amongst men, Iewes, Gentiles, or Christians, then that, which hath marched under the Flag

Flag of *Religion*, either intended by the seduced, or pretended by Hypocrites. The *Jews* in zeal of God (such as it was) persecuted Christ himself to the death: and *Saul* in a kind of zeal of the Law, was no lesse then a blasphemers, *persecuter, and oppressor*. Pompey the Roman having erected that *arcem omnium turpitudinum*, would not call it the stage, or stews (as it was); but the Temple of Venus. And what shall we think of the *Spaniards* Romish zeal? who, by their own Bishops relation in his first instance of Spanish cruelty, *hanged upon one Gallows thirteen innocent Indian women, in honour of Christ and of his twelve Apostles*. But God is not pleased with good intentions exercised in evill actions; much lesse either pleased, or deceived with the vizzards of impietie, and inhumanitie: But as he will repay unto the wicked according to their evill works of all kinds; so will he render double vengeance unto them, who under the liverie of *Religion* seek countenance for impietie and wickednesse.

1 Tim. i.
Tertullian.

Glasse of
Spanish
cruelty.

A man hath, in truth, so much *Religion*, as he hath between the Lord, and himself, in secret, and no more; what shews soever he makes before men: and makes sound proof of his *Religion* both before God, and men, so far, as he is forward, and readie to everie good work, especially to the works of mercie towards them that need. *Pure Religion, and undefiled before God the Father is this, to visit the fatherlesse, and widows in their affliction, and to keep a mans self unspotted from the World*. There are many civill Hypocrites, who, if they converse honestly, and kindly with men, presume of great acceptance from God, though they have little care to know his will in his Word, and lesse to observe his Precepts, and Ordinances of Worship. There are also *Religious* Hypocrites not a few, who because of a certain zeal which they have for and in the duties of

James i.

the first Table, repute themselvs highly in Gods favour, though they be far from that innocencie towards men, specially from that goodnesse, and *love indeed*, which the Lord hath inseperably joyned with a *truly-Religious* disposition. Such persons vainly imagine God to be like unto the most great men; who if their followers be obsequious to them, in their persons; and zealous for them in the things, which more immediately concern their honours, and profits; do highly esteem of them; though their dealings with others, specially meaner men, be far from honest, or good. But God is not partiall, as men are: nor regards that Church, and Chamber *Religion* towards him, which is not accompanied in the House, and Streets, with loving kindnesse, and mercie, and all goodnesse towards men. Such are also stuffed with selflove in their verie *service of God*, and do but flatter him for their own advantage: For *if they love not* (and that *in truth and deed*) *their brother whom they see, how can they love God whom they see not?* Besides, they sacrilegiously divide the two Tables of the Law one from another, making the *two great Commandments*, which Christ saith, are *like one to another*, to be unlike in effect. In these, Pharisaism lives, and *Faith is dead*: who as they shame Christianitie, and Christ in it, what in them lyes; so shall their recompence from him be answerable at that day, when everie man shall receave honour or shame, according to the works, specially of mercie, and goodnesse that way, which he hath done, or not done in the flesh.

The common saying, *As good never a whit, as never the better*, is verified in the works of *Religion*: which not being performed, as they ought, for substance, are accounted, as not done, in regard of Gods acceptance,
and

and the doers present benefit. So the new *Inhabitants of 2 King. 17*
Samaria served not the Lord; and yet they served the Lord.
 So he is not a Jew, who is one outwardly, neither that circum. *Rom. 2.*
cision, which is outward (to wit onely) in the flesh. So the
carnall Corinthians in eating the Lord Supper, did not that 1 Cor. 11
which was to eat the Lord Supper, to wit, with acceptance
 from God, and profit to themselves, for the present. I say,
 for the present: for by after repentance those verie *Corin-*
thians might come to have and obtain the right use and
 end of the Lords Ordinance formerly abused by them,
 and unusefull to them: and so might *Simon Magus*, by
 repentance, of the *baptism* prophanely, on his part, receaved
 at the first. The reason of this is, because the effect of the
 Word, and Sacraments, and other Ordinances of *Religion*
 is neither naturall, as of meat, and drink, which must ei-
 ther nourish presently, or not at all: nor depends upon
 the worthinesse of the Minister, as the *Donatists* imagined;
 no nor upon the present fitnessse of the Receaver simply
 (though both Minister and Receaver ought to be worthy,
 and fit): but upon Gods blessing of that which is his
 own, in his time (it may be many yeers after the receaving)
 unto his elect; and in mercie covering what was formerly
 amisse both in Giver and Receaver.

Besides them, who put on *forms of godlinesse*, and *Reli- 2 Tim. 3.*
gion onely, as men put on their Cloaths (because to be
 naked of all *Religion* would be both shamefull, and in
 many places dangerous) and them, who for *love of lucre* *Lactantius*
and riches feign and dissemble in Religion; many of those
 who seriously minde it, make their choise amisse: as ei-
 ther lead by custom of times, and places, in which they
 live; or by affection and admiration to and of some spe-
 cial persons; or traduced by some vehement passion of
 anger, fear, envie, or the like: or mislead by some guillfull

appearance, without due examination. And having so done, they commonly set themselves earnestly to advance that faction into which they have once entred, and to depress all others, though oft without competent knowledge of one, or other. Wherein yet they misse, whichsoever is good, or bad; since either may be either, for ought they know. Notwithstanding, we owe this honour to the particular courses of *Religion* which we have once embraced, or wherein we have been brought up, and received any good, that we leave it not lightly; nor further in any particular, then we needs must; nor at all, in the things, which God, in it (in true, and distinct consideration) hath blessed to our Spirituall good. To be lightly moved in *Religion*, is childish weaknesse: but to be stiffe without reason, manly obstinacie: and better to be a childe in weaknesse, then a man in perverse obstinatenesse. The former thinks too well of others, by whom he is too easily moved: the latter thinks too well of himself; despising other men, and Gods gifts, and graces in them; as if *the Word of God came either from him, or to him alone*. And this fault of the two, is both the worse, and more dangerous: The former may in time be more easily confirmed in the truth; as a childe, in time, becomes a man: the other is seldom and hardly reclaimed, by reason of his hardnesse and obstinacie.

1 Cor. 14.

Disputations in Religion are sometimes necessarie, but alwaies dangerous; drawing the best spirits into the head from the heart; and leaving it either emptie of all; or too full of fleshly zeal and passion if extraordinarie care be not taken still to supply, and fill it anew with pious affections towards God, and loving towards men. And this the more, considering how the *controversies in Religion* are generally carried with more heat, then of any other subject:

subject : For that, besides reason, art, credit, and persuasion of truth, and right ; which warm men in other differences ; they are in this inflamed, as it were, with zeal for God, and his service : for whom, and which, not to be fervent, seemeth to be derogatorie to his, and its honour. We are therefore carefully to beware, and earnestly to pray, that we may in *controversies of Religion* strive for God, and according unto God : seeing in them we both may easily, and do dangerously er, if we misse at all : And therewith, that we neither make our adversaries cause worse then it is ; nor conceiv a sinister opinion of his affections in it, without reason. In both which men seek dishonest and unconscionable advantages : and are sorrie in effect, that they whom they oppose, are not worse then they are.

He that *strives* for error, *strives* for Satan against God : He that *strives* for victorie, *strives* for himself against other men : But he that *strives* for truth against error helps the Lord against Gods, and his own enemy Satan, *The Father of Lyes* ; and this specially, if withall he handle Gods cause according unto God. A man shews most knowledg and understanding in the matter of truth : but most grace in the manner of handling of it, with reverence, holiness, and modestie.

No Facultie hath so many unskillfull ones to medle in it ; as that of *disputing in matter of Religion*. Which cometh to passe, either because men think it a shame for them not to have both knowledg in, and zeal for that subject : or because they make account in truth, that they venture nothing but words in the voyage, and so can have no great losse : or els (which, is common with ignorants) because they still presume they gain,

with whom, or about whatsoever they medle : where as, if they had modestie to call things into consideration, and wisdom to discern of them aright ; they would finde themselves plain loofers, where they think their gain greatest.

Divers men are affected diversly with the oppositions, and arguments this way brought against their tenents. Some through feebleness of heart are afflicted with them, as with a troupe of enemies invading their possessions : others are lightly turned about, like weather-cocks, with everie puffe of new Doctrine. The complaint is just, and great of the vanitie, and wantonness of men, and women, in finding, and following new fashions of apparell : but it were well, if this vanitie and newfangledness, were to be seen onely on peoples backs, and that the complaint were not as just, and more grievous of the profane wantonness of many in taking up new forms of Faith, and *Religion*, specially in places of Libertie, and where men may professe any *Religion*, or none, if they will, without bodily danger. I have known divers, that have more lightly, and licentiously changed their *Religion*, and that in no small points, then a sober man would do the fashion of his Coat : and who (in my conscience) if it might but have gained, or saved them twelue pence, would have held their former *Religion* still. Others by *oppositions* are drawn into further *search*, and examination of things : and this is commendable, where the matter is such, as we either understand not thoroughly, or may er in. Some again, though of weak understanding, no sooner heare an objection against any thing, which they hold, but forthwith they fall upon it with an answer. And this they do oft out of a conceipt that it is a point of wit

wit in them, and credit to them, to say something to everie thing, though little to purpose to any thing: in whom the Proverb is verified, to the contrarie, *He that answereth Prov. 18. a matter before he know it, it is folly, and shame unto him.* Others there are again, who trust most to the Scorpions sting, their venomous tongue, in disgracing, in stead of refuting, both cause, and person of their opposites; by all possible means: and these are for the most part such, as presume that the times (which they serv) and their credits with them, will countenance, and authorize against their underling-adversaries the flauanders, and calumnies which they either maliciously invent, or lightly receav, or uncharitably conceiv against them: which therefore they spit freely abroad with black tongues as Serpents do their poyson, to blast, and corrupt whatsoever they light upon: These *hoat reproachers* are often as *cold disputers*. There *Scaliger.* want not also, who affect *differences in Religion* with others, either in wantonnesse, and for ostentation of wit; or in affectation of singularity; or in envie at Superiours; or in contempt of Inferiours; or to gratifie the Mightie, by *opposing* such (specially of mean condition) as the other hate, and despise. But we should affect strife with none; but studie, as far as can be, to accord with all; accounting it a benefit, when we can so do with any; and the contrarie, a crosse; and the same the greater, by how much their gifts, or graces, or places are greater, or the bond nearer between them, and us; whether Naturall, or Civill, or Religious. Lastly, there are to be found too many, who make either proud contempt, or bold obstinacie a buckler to ward all blows of arguments, that are, or can be brought against their preconceived opinions. We ought to be firmly perswaded in our hearts of the truth, and goodnesse of the Religion, vvch vve embrace in all things; yet as
knowing

Pl. 19.

knowing our selves to be *men*, whose propertie it is *to err and to be deceived* in many things; and accordingly both to converse with men in that modestie of minde, as alwayes to desire to learn something better, or further, by them, if it may be: as also to beg at Gods hands the *pardon* of our *errours*, and aberrations, which may be, and are *secret* in us, and we not aware thereof.

Whosoever offers the Word of God, and holy Scriptures for justification of his *Religion*, deserves to be heard, and to have his cause examined for the verie Words sake, whose testimonie he offers to produce: as in civill course, he who offers to bring for his cause witnesses honourable, and worthy of credit, will be admitted to plead it for his witnesses sake, though not for his own.

No difference, or alienation in *Religion* how great soever, either dissolveth any naturall, or civill bond of societie; or abolisheth any the least, dutie thereof. A King, Husband, Father, &c. though an Heathen, Idolater, Atheist, or Excommunicate, is as well, and as much a King, Husband, or Father, as if he were the best Christian living: and so both oweth, and hath owing unto him reciprocally the duties, and offices of that state, in which he is set, by an inviolable right: which they that denie, are monsters amongst men, and enemies to human societies.

Divisions amongst a few, though not in the greatest matters, are most observed, because First, It is expected that weak parties should be firmly united for their better defence. Secondly, A few, and their doings are remarkable for their fewnesse, as a handfull of Forreignours in a strange Countrey. Thirdly, their *differences*
are

are oft more vehement, partly for the greater zeal (spirituall, or carnall) of the persons; and partly because their *opposition is more immediate*; whereas amongst many it will be hard, but some mediators will be found, to moderate things. And this is the reason, why the danger of civill tumults is greatest in such Countreys, as in which two Religions onely are in use. Lastly, All will be bold with them, and readie to proclaim their miscarriages to the full, and above truth. Bodin.

The most count it the best and safest way in *differences of Religion* without further question, to take the strongest part: that *doing as the most do*, they may have the fewest finde fault with them. Such forget God who is strongest of all. But the best and safest way indeed, is to get true, and sound conscience of things certain, and without controversie. Such a person God will direct in his wayes, so far, and certainly, as not to misse of the main end, Life eternall; and therewith in mercie will pardon all other his humain aberrations. *With Ps. 119.*
mine whole heart have I sought thee: Oh let me not wander from thy Commandments.

Men are for the most part minded for, or against *Toleration of diversitie of Religions*, according to the conformitie, which they themselves hold, or hold not with the Countrey, or Kingdom, where they live. Protestants living in the Countreys of Papists commonly plead for *Toleration of Religion*: so do Papists that live where Protestants bear sway: though few of either, specially of the Clergie, as they are called, would have the other tolerated, where the world goes on their side. The verie same is to be observed in the ancient Fathers, in their times: of whom, such as lived in the first three hundred yeeres after Christ, and suffered

with the Churches, under Heathen Persecuters, pleaded against all violence for Religion, true or false : affirming
Tertullian. that it is of humain right and naturall libertie, for everie man to worship what he thinketh God : and that it is no propertie of Religion to compell to Religion, which ought to be taken up
Lactantius freely : that No man is forced by the Christians against his Will, seeing he that wants faith, & devotion, is unserviceable to God : and that God not being contentious, would not be worshiped of the unwilling : Whereas, on the contrarie, the latter, having the Emperours Christian, and on their side, incited, and pressed them to violent courses. But considering, that to tolerate is not to approve ; and that the Magistrates are Kings, & Lords over men properly, and directly, as they are their Subjects, and not as they are Christs ; but that by accident, and as the same persons who are civilly their Subjects, are Spiritually Christs and Christians ; and lastly, considering, that neither God is pleased with unwilling worshipers, nor Christian societies bettered, nor the persons themselvs neither, but the plain contrarie in all three ; the saying of the wise King of Poland seemeth approveable, that it is one of the three things which God hath kept in his own hands, to urge the conscience this way, and to cause a man to profess a Religion , by working it first in his heart.

King
Steven.

If the order in *Isracl* be objected ; it may be answered, First that the Land was holy, as no Land now is ; that one Nation seperated from all other Nations to be the Lords peculiar people, as no Nation now is ; the Kings types and figures of Christ, as no Kings now are : and Secondly, That none were, in truth, compelled to the *Israelitish* Church and Religion ; but being of it, whether *Israelites*,
Num. 15. or *Proselytes*, were to be cut off from the Lords people, and
Pf. 101. destroyed out of Land for presumptuous sins ; or working iniquitie ;

iniquitie ; or for not serving God with all their heart and 2 Chr. 15
might. Kings by this course would come short of the
number of Subjects, in whose multitude their honour
stands : and unto Churches, few or none could possibly be
added.

If it be further objected, that men may be by the Magistrate constrained to the outward acts of justice, honestie, and the like, though destitute altogether of the inward vertues ; It may be answered, that these serv properly, and immediately to preserv civill societies, of which Magistrates are properly Kings, and Lords, and so do obtain their proper ends, if the verie outward things be done, though never so unwillingly : But of *Religious* actions the proper end is not civill societie, nor is attainable but by Faith, and devotion in the heart of the doers.

Lastly, To that of the Father, that *many who at first serv Austin.*
God by compulsion come after to serv him freely, and willingly.
 I answer, that neither good intents, nor events, which are casuall, can justifie unreasonable violence : and withall, that by this course of compulsion many become Atheists, Hypocrites, and Familists : and being at first constrained to practise against conscience, loose all conscience afterwards. Bags, and vessels overstrained break, and will never after hold any thing. Yet do I not denie all compulsion to the hearing of Gods Word, as the means to work *Religion*, and common to all of all sorts. good, and bad ; much lesse excuse civill disobedience palliated with *Religious* shews, and pretences ; or condemne convenient restraint of publike Idolatry ; so as this rule of reason holds its place, viz. that *the bond between Magistrate, and Subject is essentially civill: Keckerm.*
 but *Religious* accidentally onely, though *eminently*. For conclusion of this matter, Let the godly Magistrate consider, that as there is no Church-state, and profession so

truly Christian, and good, in which too many may not be found carried in their persons with a Spirit plainly Antichristian : so there is hardly any Sect so Antichristian or evill otherwise, in Church profession, in which there are not divers truly, though weakly *led with the Spirit of Christ* in their persons, and so true members of his mysticall body. With whom to deal rigorously for some few aberrations of ignorance, or infirmitie, were more to please Christs enemy in the oppressing of the person; then Christ, in so repressing his failing in some particulars, specially if they be not fundamentall.

As then the Christian Magistrate hath his power of Magistracie from God, which his Christianitie serves to sanctifie, and direct : so, undoubtedly, he is to use it for God, and his honour, & that in his true worship, in which he is specially honoured; and against the contrarie; yet with these two cautions. First, That as the greater sins of other kinds, do not so violate and dissolv the marriage-bond, as adulterie doth, by reason of its direct opposition thereagainst : so neither do Idolatry, or Heresie (how great sins soever in themselves) so outlaw a Subject civilly, as do Seditions, Murthers, Adulteries, and the like directly violating, and disturbing civill societies. The second is, That no authoritie of man may bring into, or uphold in the Church either Doctrine, or Ordinance of Religion, or person (which last is not lightly to be regarded, seeing the other two serve for it) unto which the Lord in his Word hath not first given testimonie of approbation for that use: seeing Magistrates are not Governors against, nor besides, but under God, in their Dominions.

CAP. VIII.

Of the holy Scriptures.

THe Holy Scriptures are that Divine Instrument, and means, by which we are taught to beleev what we ought, touching God, and our selves, and all creatures; and how to please God in all things, unto eternall Life. I speak of beleev-
ing things, seeing Faith comes by hearing: for els, we know things touching God by that which we see, feel, and discern in, and by his works. We are led to the knowledg of God in his Power, Wisdom, Goodnesse, Iustice, and Mercie, by his Works both without, and within us; And whensoever God either doth, or suffers a thing to be done (though not so much as insinuated formerly in his *Word*) we then know it to be his will, that such a thing should be, as certainly, as if he had expresly revealed it before in the *Scriptures*. I speak of *pleasing God in all things*; First, because entire obedience (so far as humain frailtie will permit) is the immediate end, and use of the *Word of God*; and the way, and means to Salvation: Secondly, to meet with that dangerous presumption of doing that, which is *necessarie to Salvation* (as many use to speak) though with affected ignorance of, and apparent disobedience to many of Gods Commandments. Who knoweth with how little God can, and doth save many, being faithfull in learning what they can, and in observing what they know? Though much more be necessarie to such, as have means to know more. And thirdly, because it is

no childe-like, but a bastardly disposition, to take care for serving God no further (though, alas, all be little enough for that) then to be sure of the Fathers inheritance. The heart of a man is then assured before God, and hath a warrant from Heaven against eternall *confusion*.
 Psal. 119. *on*, when he can say, with good conscience, that he *hath respect to all Gods Commandments*.

God would have his will written, that is, his *Word* to become *Scripture*, partly for more certaintie of truth to men, and to preserv it the better from being corrupted; as all make account, that things *set down in black, and white* (as they speak) are most firm: partly, for accord, and unitie of Churches, and Christians in the same truth: who, if they differ so much, notwithstanding they use the same rule; what would they do, if their rules were different, or uncertain? and partly, for more communitie; seeing *Books, and Writings* may easily both be dispersed whither the voyce of Teachers cannot come, and also be read in private by Christians, when they are apart from their Teachers.

Iunius.

Neither all things which the Prophets of God wrote, were written by Divine inspiration (but some of them humainly, as their humain affaires, common to them with other men, required): *Neither was all wherein they were divinely inspired, brought into the publike treasure of the Church, or made part of the Canonickall Scriptures, which we call the Bible*; no more then all which they spake, was spoken by the Spirit; or all which they spake by the Spirit, *written*:
 Iohn 20. and 21. but onely so much, as the Lord in wisdom, and mercie, thought requisite to guide the Church in Faith, and obedience, to the worlds end: so as the *Scripture* should neither be defective through brevitie; nor burthensom by too great largeness, and prolixitie. And thus to judg

is more answerable both to Gods providence in preserving the *Scriptures* from miscarrying ; and to the Churches care, and faithfulness in keeping safe this heavenly treasure committed to her custodie ; then to say with some, that any of the Books, or parts of the *Canonicall Scriptures* are lost.

It no more detracts from the authentique authoritie, or generall use of some parts of the *Holy Scriptures*, that they were penned upon some speciall occasions, then of the Sermons of Christ, the Prophets, and Apostles, that some of them were preached upon speciall occasions. And surely, it seems a strange conceipt, that the authoritie of the *Writing* should be the lesse, because the thing *written* was suggested by the Holy Ghost, and so penned, upon speciall occasion offered : as such *Scriptures* were.

The *Scriptures* are not onely authentique in themselves, as having the *Spirit of God* for the Authour both of matter, ^{2 Pet. 3.} and manner, and writing ; but do also (as they say) *carrie their authoritie in their mowthes*, binding both to credence, and obedience, all whomsoever, unto whom they come, by what means soever. And if *God left not himself without* ^{Acts 14.} *Witnesse* in his works of creation, and providence ; how much lesse in his *written Word* ? Wherein, without comparison, he reveals himself much more clearly, then the other way : which is therefore discernable by its self, as is the Sun by its own beams, and light : and *which* (as one ^{Tertullian.} saith) *he that studies to understand, shall be compelled to beleev.* Their assertion, therefore, who hold, and teach, that *We are to receive the Scriptures for the Churches testimonie*, because usually (as others more truly, and religiously speak) *We receive them by its testimonie*, is in effect none other, then ^{Whittakers} that we are to beleev God for mens cause : whereas, on the contrarie, if a man should finde the Book of *Holy Scriptures* in

in the high-way, or hidden under a stone; yet he were bound to learn, receav, beleev, and obey them, and everie part of them, in his place, though without, yea against the likeing, and approbation of all the men in the World: except *God must not be God without mens likeing*. And if the Word preached by Christ, the Prophets, and Apostles, in their time, whether to Iews, or Gentiles, were absolutely to be beleaved, and obeyed, by everie one that heard it, without other, or further testimonie: why not as well, and much, now, by all that read it *written? He that receavs the testimonie of Christ for it self (whether exhibited in speach, or writing) sets to his seal that God is true: He that receavs it for the testimonie of the Church, sets to his seal, that men are true. But the Childe of God knows his Fathers voyce.*

The profit and power of the *Scriptures*, both for stay of Faith, and rule of life, and comfort in all manner of afflictions, no tongue, or pen is able so fully to expresse, as everie true Christian findes, and feels, in his own experience. There is but one true happinesse, life eternall; one giver of it, God; one Mediatour, Iesus Christ; and so but one means of imparting it, the *Word of God*: by which, he that is both *Authour, and finisher* of all, both begins, and perfits all. *Blessed is the man, that hath his delight therein, and meditates in the same, day, and night: that so he may learn the things upon Earth, the knowledg whereof will fit him for Heaven.*

When we avow the *Scriptures* perfection, we exclude not from men common sense, and the light of nature, by which we are both subjects capable of understanding them, and directed in sundry manners of doing the things commanded in them: yea besides other humain helps, we both acknowledg, and beg of
God

God as most needfull for their fruitfull understanding, the light of his holy Spirit : onely we account, and avow them as a most perfect rule neither crooked any way, nor short in any thing requisite. This their sufficiencie and perfection is not to be restrained to matters simply necessarie to Salvation : For who can say, how many, or few, and no more, nor lesse, they are ? But to matters necessarie to obedience, that we may please God in all things, great, or small ; expressed, or intended, and to be gathered by proportion, and just consequence. *Without Faith we cannot please God* ; and *Faith comes onely by the Word of God* : which we must therefore make our guide in all our wayes. And if we be to give an account for everie idle word, and so for every vain thought, or work, there is then a Law of God for these smallest matters : for *where no Law is, there is no transgression* ; and where there is no transgression, or fault, there is no account to be given. But as Philosophers say, that *the least naturall things are not sensible*, by reason of their smalnesse ; so may, and doth it too easily fall out, that we fail through want of skill, or care in applying our rule of direction, both in smaller matters, and others of greater moment also. But this is not because *the Scriptures* are defective in directing ; but we either blinde in discerning, or negligent in searching, or both. And if the *Holy Scriptures* direction reach unto the whole course of our life, how much more of our Religion, or worship of God ? In which nothing is to be practised, but that which is to be beleevd ; nothing to be beleevd, but that which is to be taught ; nothing to be taught, but according to the *Scriptures* : *This being the first thing that we are to beleev, that we must beleev nothing, but according to them.* All things els are humain ; and

1 Thess. 4

Hebr. 11.

Rom. 10.

Prov. 3.

Math. 12.

Tertullian.

Whitakers

homain it is to er, and be deceived. The custome of the Church is but the custome of men : the sentence of the Fathers but the opinion of men : the determination of Councils but the judgments of men. To conclude, One onely place of *Holy Scriptures* rightly understood, and fitly applyed, will have more power, and fasten deeper upon a truly good, and godly heart; then all the consenting authorities of men, and Angels, though uttered with the tongue of men, and Angels.

As the title set over the head of *Christ crucified*, was the same in *Hebrew, Greck, and Latin*; so are the *Scriptures* the same, whether in the Originall; or other Language, into which they are faithfully translated. Yet, as the waters are most pure, and sweet in the Fountain; so are all writings (Divine and humain) in their Originall Tongues; it being impossible, but some either change, or defect, or redoundancie will be found in the translation, either by default of the Translatour, or of the Tongue, into which it is made.

In a Translatour is required specially skill in words, and Tongues; in an Expositour, judgment in things. That Translation is most exact, which agreeth best with the Originall, word, for word, so far as the idiom, or proprietie of the Language will bear: so as for words, or phrases (in the Originall) proper, or common; simple, or figurative; perspicuous, or doubtfull; words, and phrases of the same sort, proper or common, and so of the rest, be put, and retained in the version: lest the Interpreter bring his own Commentarie for the *Scriptures* Text. On the contrarie, the Commentarie is best, which shews most clearly the sense, scope, and meaning of the Text, in what words soever.

As the Law-maker best knows the meaning of the
Law,

Law, and how it is to be expounded ; so for the exposition of the *Holy Scriptures*, the Spirit of God, as the Authour thereof, is first and most to be consulted with, by faithfull, and earnest prayer, from a good conscience ; that God may fulfill his promise made of *giving his holy Spirit to them* Luke 11. *that ask it ; and of revealing his secrets to them that fear him.* Psal. 25. And so some speciall Instruments of renewing the *Gospels* light in the former Age, have professed, that they *learned Luther. more this way by prayer, then by much studie* otherwise.

There is in a *Scripture* but one proper, and immediate sense ; others are rather collections from it, relations unto it, or illustrations of it, then immediate senses. The literall sense is to be followed (as being most naturall) what may be ; and not to be refused, if it may stand *without Ireneus danger, without blasphemie, and according to other Scriptures.* And here it must be noted, that Christ, and his Apostles in expounding *Moses* and the Prophets, did not onely infallibly expresse their conceptions, and meanings, but the meaning of the Spirit speaking in them ; and that (by reason of their more plentifull measure of the same Spirit and experience withall) in some particulars (as I conceav) further then the Prophets themselvs understood : albeit they alwaies knew the immediate drift of the Spirit and meaning of the things, which they spake : and were not as the *Pythonists*, or other the like Instruments of the Divell, uttering Oracles which they themselvs understood not.

The Lawyers have a rule (and the same competent to the matter whercof they treat) that *Laws of fauour are to be extended, as largely, as may be : but odious Laws* (as they speak) *as much straitned, and confined within the narrowest bounds of interpretation.* But all Gods *Laws, and Instructions* must, in honour of the Lawgiver, be expounded in the

largest sense, that they can beare: that so they may reach as far, and binde as fast, as may be. This the infiniteness of his wisdom challengeth, in directing us; of his authority, in commanding us; of his mercy, in promising; and justice, in threatening: Which, by so interpreting, and applying his *word*, we acknowledge, and honour, as is meet. And as they are blame-worthy, who out of a scrupulous fear, lest they should ad to the *Scriptures*, allow them no further meaning, then the words expresse: so is their sin greater, and full of presumption, who shorten, and straiten the *Scriptures* instruction to that which is expressed in so many words, that they may make room thereby, for their own devices. A *Scripture* commandeth, promiseth, or threatneth whatsoever is contained in it, though not expressed: And that is contained in it, which can truly, and iustly be gathered from it, though by never so many consequences, or inferences; though the fewer the lesse dangerous, by reason of our weaknesse of discourse.

- Celsus.* Particular words and phrases more obscure are to be interpreted according to the scope & *mind of the speaker* (the Holy Ghost) in the place: which is, both *in time, and excellencie, before the thing spoken*; and that for which
- Chrysostom* the Spirit speaketh as it doth in the place: *neither is the Scripture profitable, except the scope be first found.* And to hang upon a word, phrase, or sentence in a Text, without looking to the main drift, is, if any other, the character of an hereticall disposition. With this that other
- Macianthon* most necessarie rule hath affinity; namely, *that the words are to be understood according to the subject matter*: the words of Law, and Gospel according to the different nature of Law, and Gospel; the words of an Historic Historically; of a Sacrament Sacramentally and mystically;

cally; and accordingly notes of universalitie according to the extent of the matter, or person spoken of.

As we oft finde out, & learn mens meaning by some of their companie, & of such as are about them; which we could not learn of themselves; so may we gather the meaning of a *Scripture* (otherwise hard to be understood) by marking the things which accompanie it, and which are *above and below*, as the Jews use to speak, and Christi- *Tertullian*.
ans with them.

Like as the Lamps in the Golden Candlestick did one help anothers light; so doth one place of *Holy Scripture* anothers. And though a thing found in one place (if in one indeed, be as true, & binde as strongly, as if it were a thousand times *Written*; yet so to insist upon any one place, in a difference, as to neglect others, is the high-way to error, and to loose the right sense, by breaking the *Scriptures golden chain*, *Chrysostom* whose links are all fastened together. And as one place must be expounded by another; so must the more brief and obscure by the more plain, and larg: and not the contrarie, & crosse way: for that were not to lighten the darknesse of a Text, but to darken its light: according to that of the Father: *The fewer must be understood according to the Tertullian. more; and one saying must rather be taken according to all, then against all.*

Touching precepts affirmative, and negative, First, They are usually either kept, or broken together. He who doth not what he should do, commonly doth what he should not do; If *a man be drawn away from God*, he *James 1.* is easily ensnared by his own lust: On the contrarie, he that doth his dutie faithfully, hath as it were, a *Supersedeas* from the Lord, against the temptations of sin, and Satan. The way not to fulfill the lusts of the flesh is to walk *Gal. 5.* in the Spirit. Secondly, The received rule, that affirmative

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Gal. 6. *precepts binde alwayes, but not to alwayes, as negatives do,* is true, being rightly understood. We are to take no time for doing evill, and but some time for the *doing* of the best good, to wit, as we have *opportunitie*, and *abilitie*. Thirdly, In the prohibition of an evill we must ever understand the command of the opposite vertue; and so on the contrarie. He that saith expressly *Thou shalt not kill*, means also, as well, *Thou shalt preserv thy neighbours life*. Lastly, There is both more vertue, & more vice practised in affirmatives, then in negatives. It is more good to do good, then not to do evill: and more evill to do evill, then not to do good; though both *the tree that brings forth evill fruit, and that brings forth no fruit, shall be cut down, and cast into the fire.*

The oppositions intended in *Scriptures* are diligently to be observed: upon mistaking whereof errour followeth; upon neglect, maimed obedience. For example: The Apo-
 1 Cor. 8. stle in teaching that there is but *one God the Father, and one Lord Iesus Christ*, doth not oppose the Father to the Son; nor the Son to the Father (for either is God, either Lord): but both to all whether Creatures, or Idols. So where
 Math. 25. Christ bids his Apostles *baptize them that beleev*, he doth
 Mark. 14. not exclude their infants; but such as *beleev not* the Gospel being preached unto them. Likewise, where Paul saith of
 2 Cor. 2. the incestuous man, that he was *rebuked of many*; he opposeth not many to all (as some conceav) but to one, viz. himself.

Lastly, He that will expound the *Scriptures*, ought in honour of the graces of God bestowed upon other men, and in conscience of his own infirmities, with the holy use of other means, to joyn the reading and searching of the commentaries & expositions of such speciall Instruments, as God in mercie hath raised up for the opening of them,
 and

and edifying of the Church thereby : remembring alwaies, that *the Word of God neither came from him, nor to him alone.* 1 Cor. 14
He that depends too much upon other mens judgment, makes as if *the Word of God* came not to himself at all : He that neglects it, as if it came to him onely. Of which two evils the latter is so much the worse, as arrogancie in a mans self is more odious both to God, and men, then either slacknesse in examining, or dulnesse in discerning, or excessive fear of departing from the opinion (specially received) of others.

It is strange, and lamentable, that in the great profession of the *Scriptures* made in our dayes, so many should be ignorant of the difference between the *Law*, and the *Gospel* ; of which two heads the *Scriptures* consist : making the *Gospel* nothing els, but a more favourable, and easie *Law* : and thereby transforming grace into nature ; a promise to be received, into a commandment to be fulfilled : and the offering of new life (even *the life of Christ*) into the exacting Gal. 2. of old, and due debt onely. God as an absolute Lord, gives his holy *Law*, saying, *Do this and live* : and therein properly exacts obedience, as a naturall debt, of the reasonable creature, thereunto enabled by creation : But as a gracious Father publisheth *the Gospel*, in it offering help to the miserable, and helpless creature, and working withall (according to the election of grace) power, & will to receive the help, and hand offered. This if many considered, as they ought, they would not, as they do, plead the power of mans free-will in Spirituall things, against the free grace of God ; nor exclude, as some of them do, the infants of beleevers from the covenant, and baptism of the Church : as though God could not shew grace, because they cannot shew free-will to receive it.

The utmost ordinarie means of revelation of Gods will
for

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for mans salvation, and happines, is *the Gospell*. When the *Law* written in mans heart by creation was almost worn out, God gave it written in tables of stone.

Rom. 8. But *life, and freedom from sin, and death, being impossible to the Law in that it was weak, through the flesh, and all men by it (whether considered as written in tables of*

Rom. 3. *stone, or of the heart, by creation) comming short of the glory of God; it hath pleased the same God by the Gospell of his son Christ to provide a gracious remedy; that the sick to death, by the justice of the Law might be cured; yea the dead revived, by the grace of the Gospell, and mercy of God therein. And other remedy besides, and beyond this, for the obteyning of salvation, God hath not revealed. He that fulfils not the righteousness of the Law, violates Gods justice: but remaining obltinate against the grace of the Gospel also, he despises, with Gods justice, his mercy; and his authority in both. And what remains for such, but a fearful*

Rom. 1. *expectation of the work of his terrible power; of the revelation of his wrath from Heaven against all (specially such) ungodlinesse of men? For if the word (of the Law) spoken by Angels was steadfast, and everie transgression, and*

Hebr. 2. *disobedience receaved a just recompence of reward: How shall we escape, if we neglect so great salvation (of the Gospel) which at first began to be preached by the Lord, and was confirmed to us by them that heard him.*

CAP. IX.

Of Authoritie, and Reason.



*A*uthoritie leads us to the *Authour* of a thing, and bids us rest in his word, whether for credence to his relation, or obedience to his commandment. *Reason* wils us to look to the thing it self, and to the arguments for, or against it, taken either from common sense; or naturall principles, and conclusions; or other undoubted grounds of truth, or goodnesse of matter. The ground in *Authoritie* is, in a sort personall: in *Reason*, reall. It is a kind of impeachment of *Authoritie*, to examine the *Reasons* of things: so is it a prejudice to *Reasons* work to call *Authoritie* to counsell; save onely when God speaks; for then the *Authoritie* justifies the *Reason*; and *Reason* bids, receav the *Authoritie*, Philip. 2. and do all things commanded without reasonings.

The *Authoritie* and credit of him that relates a matter, whether man, or Angel, yea or God himself, makes it not the truer in it self, but the more readily to be beleevd by them that hear it. The testimonie of God in his Word, that *in the beginning he made the World of nothing*; and will judg men and Angels at that day by Iesus Christ, is onely therefore true in it self, because God indeed hath done the one, and will do the other; but is therefore by us to be beleevd as true, because he so testifies in his Word.

Divine *Authoritie* is to sway with us aboue all *Reason*: yea *Reason* teacheth, that God is both to be beleevd, and

K

obeyed

obeyed in the things, for which man can see no *Reason*. And hence it is that the Lord hath so severely punished mens transgressing his Laws of Ceremonies, and Divine Institutions, called by the Schoolmen *voluntarie precepts*; for that in commanding of them Gods absolute *Authoritie* most clearly appears, and mans pure obedience in observing them. Humain *Authoritie* hath more or lesse weight, according to the worth of the person, or other circumstances: But as the moneys of all men high, and low; good, and bad; are alike; so
 1 Sam. 6. are the *Reasons*. The meanest mans *Reason* (specially in
 2 Sam. 6. matter of Faith, and obedience to God) is to be pre-
 2 Chr. 26 ferred before all *Authoritie* of all men. I say, specially of Faith; yet not excluding other subjects. For though I will and ought to do some things, simply because I am commanded; yet I will not therefore simply beleeve that any thing is good in it self. And albeit I am bound to obey humain *Authoritie* in sundry things for the commanding of which I know no *Reason*. yea know there is no *Reason*: yet know I *Reason* for mine obedience, even the honour of *Authoritie*, and preservation of peace. The thing commanded may be unjust, and evill in him that commands, and yet good in me obeying his *Authoritie* in it. For example. A matter of outward wrong to me commanded by the Magistrate; in the doing whereof I sustain damage, but sin not.

God who made two great lights for the bodily ey, hath also made two lights for the ey of the mind: The one the Scriptures, for her supernaturall light; and the other *Reason*, for her naturall light. And indeed onely those two are a mans own: and so is not the *Authoritie* of other men. The Scriptures are as well mine, as any other

other mans ; and so is *Reason* as far as I can attain to it : But the *Authoritie* of others is not mine, but theirs : which when I use, I borrow, and lay to pawn unto them, whom I cannot satisfie, or secure by the other means, which are mine own. Who would, borrow of others that hath enough of his own to satisfie as well.

God, who, though he be absolute Lord, so oft annexeth *Reasons* to his *Precepts*, teacheth even the most powerfull and mightie upon the Earth, in their governments, to prefer *Reason* afore *Authoritie*. And the man that would not rather rule men by *Reason* (yea beasts, if they were capable thereof) then by violent *Authoritie*, is himself inhumain, and beast-like.

The *Authoritie* of Gods Word, and testimonie is alwaies the same, as being grounded upon his unchangeable veritie : But the credit of mens judgments is lesse, or more according to varietie of circumstances. Men deserv most credit in the facultie wherein they haue been most exercised : for *none can judge so well of the craft, as the craft-man.* *Anacharsis* So more likely it is, that a man wise, learned, and studious in the Scriptures, specially, if withall, he be such a one, as unto whom God hath promised, in ordinarie course, as unto one that *fears him*, to reveal his *secrets*, should finde the truth, then one sleightie, illiterate, and of more shallow meditations. In former ages the Diuell hath so far prevailed, as that men in superstitious reverence, haue, as it were, pinned their Faith and Religion upon the sleeves of the Churches *Authoritie*, and Clergies learning : putting out, or winking with their own eyes, that their guides might lead them : and this blinde-fold devotion is yet affected by too many. But withall, there want not, specially in places of libertie, whose minds Satan hath so far possessed with the contrarie delusion, as

they think it halfe Poperie so much as to seek counsell, and direction at men of Learning, and knowledg; lest, for sooth, they should be deceived by them. This suspition hath been, and is, too much occasioned, by the abuse of Learning to covetousnesse, and ambition in the Learned: but is taken and held up by the other; partly, by unbelief, whilst they more fear the Divels subtletie in deceaving them by Learned men (specially being in any measure conscionable) then they trust to the blessing of God upon his own gifts in them for their information; partly, from conceivednesse in themselves, as if they were indeed verie Popes, and exempted from danger of erring; and partly, through partiall affection to their preconceived opinions: of which they are as loath to hear any ill, as fond Parents are to hear ill of their Children, though there be never so much cause; lest thereby they should be brought out of love with them. But as we are more to desire, and endeavour, that we our selvs may walk in the wayes of God, then others: so should we rather desire, and more endeavour, as we have occasion, to converse with men of knowledg, and such, as may inform us; then with them that know lesse then our selvs, and do depend upon us for information. And,

Continuum. to conclude; as *Learning makes the good better, and the bad worse: so is it more likely, that a man should be bettered by it, then not; and that knowing what concerns him, he will be the more ashamed of the contrarie.*

It is also more probable, that many, specially wise, and godly, should finde the truth, then one; as *many eyes see more then one: whereupon it was, that the verie*

Apostles

Apostles in some cases of practise sought or took the advice of others; which help our dulnesse makes much more necessarie for us. Acts 21.

Into this account we must also bring the advantage of Ages, and times in which men live : and so more credit in matters controverted between *Rome* and Vs, is to be given to the Churches, and Fathers of that first Age after Christ, then of the latter, when the Myserie of Iniquitie (rising by degrees) had gotten too great both height, and breadth.

Besides, the occasions offered have their weight in these Ballances. *Austin* is observed, by occasion of the errour of *Pelagius*, to have examined more diligently, and more exactly discerned, and in presser terms to have propounded the truth, in the points of Predestination, and Free-will ; then others his Ancients. Many are ignorant, yea mistake, specially in smaller matters ; not properly because they want either skill, or will to finde out the truth in them, but occasion onely pressing them to examine things received by tradition, or done of custom without ground of reason.

With these also we must ioine the consideration of such advantages, as the latter times have of the former, whose helpfull labours they enjoy : by which those which follow them (though in themselves meaner then they) are enabled to discern of many things better then the other that went before them ; as a dwarf set upon the shoulders of a giant can see further then he.

Lastly, It is more likely, that of two, in any measure alike otherwise, he who suffers affliction for conscience of God, should have the truth ; then he that gets worldly benefit by his course in Religion ; specially if he have not in a great measure learned to denie himself, and this world : it being their guize to dissimble herein, who love lucre, and riches : as *Lactantius* too many do.

The credit commending a testimonie to others cannot be greater then is the *Authoritie* in it self of him that gives it; nor his *Authoritie* greater then his person. The person then being but a man, the *Authoritie* can be but humain; and so the faith but humain, which it can challeng.

Whittakers The custom of the Church is but the custom of men: the sentence of the Fathers but the opinion of men: the determination of Councils but the judgments of men, what men soever. And so, if all the men in the World (not immediately directed, as were extraordinarie Prophets, and Apostles, in whom the Spirit spake, and testified by them) should consent in one; as they, notwithstanding their multitude, were but men, though many; so were their testimonie but humain, though of many men; neither could it challeng other then humain assent unto it: and not that neither absolutely, either in matters of discourse of reason, wherein it is possible that men should deceave themselves; or of relation from others, by whom they may be deceaved. We are therefore to beware, that we neither wrong our selves by credulitie; nor others by unjust suspition.

P. Martyr To receave without examination mens sayings, is to make of men, God: to reject them lightly, is to make of men Devils; or fools, at the best. The latter hath pride, and uncharitableness for the ground: the former either argues men to be simple, which cannot; or idle, which will not; or presumptuous, which think they need not; or superstitious, which dare not judg; or (which is worst of all the rest) desirous in a kinde of humble hypocritie to shelter an evill conscience before God under the shadow of great mens *Authoritie*.

To presse immoderately mens *Authoritie* in Divine things, is to wrong Gods: which alone is authentick; and whose will, and it alone, and all it (so far as is fit for

us to know it) we know more certainly to be contained, and preserved, without corruption, in the Scriptures; then any Fathers opinion, in the Books, which go under his name. This also wrongs mens Faith, and reason, captivating them by prejudice; and rather offering a hand to lead the blinde; then a light for the help of him that hath eyes to see with. I have known some, who, if they light upon a peremptorie Authour, and bold asserter of things, were readie to be still of the same opinion with the Book which they last read: their weaker judgment being overborn rather by the strength of other mens asseverations, then reasons. Lastly, this ingenders endlesse contentions: as is to be seen in some Learned mens writings; in which there is more adoe about the meaning of such, or such a place in a Father, then were enough to determine the whole controversie by the Scriptures, and good *Reason*.

These things notwithstanding, there is both a lawfull, and convenient use of humain *testimonie* even in Divine things; as first, for the convincing of such thereby, as regard it too much, and Gods Word too little. Thus *Paul* amongst Heathens, even in his verie Sermons, alledged Heathenish *Poets*, and *Phylosophers*; and we in our writings rightly alledg *Fathers*, and *Councels* against Papiſts, and others, who more regard the saying of an ancient Father, or Canon of a Councell, then the written Word of the *Ancient of Dayes*. They are twice overcome, who are beaten with their own weapons, in which they trust. Secondly, It induceth a morall probabilitie, though no absolute necessitie of truth: and though we see not the truth by other mens eyes, but by our own; yet may we be something held up in the arms of their *testimonie* to see it the better, and so be helped, as *Zachens* was, by the Tree, into which he clymbed, to see Christ. So the Apostles in
penning

Aët. 15.

23. 29.

Gal. 1. 2.

penning some parts of Holy Scripture, upon occasion of differences in the Churches, and opposition to their Apostolicall *Authoritie*, took in, for the better passage with men of Gods undoubted truth, the concurring testimonie even of ordinarie Christians: though both the *Decrees*, & *Epistles* were penned by infallible, and immediate direction of the *Holy Ghost*, as well, and as much, as any other parts of Canonick Scriptures. Thirdly, Citation of humaine *Authoritie* helps to wipe away the aspersions of Schism, & singularity, when we can shew that our assertions, and practises have agreement with such as are in account in the Churches. Lastly, It commendeth both a mans modesty, & diligence, when he enquires after, and withall, his cause, in the eyes of men, when he appears to know the judgments of others in the things he handles: as it is, on the other side, an imputation to him that knows them not; and that even where it is otherwise, no benefit, to know them.

The *Authoritie* of him that prescribeth, or commandeth (within his limits) is the same, whether the matter be great, or small. God is God, in the smallest things, which he requires; and man but man, in his deepest charges. The Prophets, and Apostles in their writings are extraordinarie; and Pastors and Teachers, ordinarie Ministers; and neither are either more, or lesse in any part of their Ministerie, for the instruction of the Churches. So likewise all true *Reasons* are of the same force in themselves, to confirm that for which they are brought: neither is any one stronger then other, but onely more evident. The best but proves of itself the things to be so; and the meanest (if sound) doth as much.

CAP. X.

Of Faith { Hope, and Love.
 { Reason, and Sense.



Faith in generall is a firm assent upon knowledge *Visima*. to an affirmation, for the credit, or authoritie of him that affirmeth a thing; whether God, or Angel, or man. To some things we assent by *Sense*, and naturall light: to some, for certain proof of *Reason*: but the assent of *Faith* rests upon the fidelitie of the speaker, and not upon the *Sense*, or *Reason* of the thing, how agreeable to either soever it be. Yet so as the more *reasonable* the thing related is, the more readily we beleev it to be true. The thing beleevd *Faith* apprehends primarily, as a matter of truth, and therein hath its seat in the understanding. Divine *Faith* assents to the revealed will of God, for the authoritie, and truth of God, which cannot deceav. That *Faith*, or act of *Faith* by which we are justified is a due assent to, and application of the promises of the Gospel, as made, and appertaining to us in particular: the generall promise upon condition of application duly, and rightly made, being as much for certaintie, as either extraordinarie revelation, or particular nomination of person. This application of Gods promises in Christ hath evermore affiance necessarily, and immediately ioyned with it. For being by the Spirit of God, and Word of the Gospel, perswaded of Gods love in Christ; we cannot but trust unto him, rest, and repose our selvs upon
L him,

him, and expect accordingly from him, all good. But as we must lay hold of the stay or prop before we can rest upon it; So must *Faith* go before *affiance* in order of causes: and we lay hold of Gods love before we can repose our selves upon it.

Scaliger.
Hebr. 11.

Hope is the expectation of the good things promised, having Faith for its foundation. These two, *Faith* and *Hope* have many the same objects; yet neither all; nor any in the same respect. We *beleeve* things past, present, and to come: but *hope* for things to come onely. We *beleeve* both promises, and threatnings; both rewards, and punishments, in the order set by God: but *hope* onely for things desireable. And for the verie same things in themselves *beleeved*, and *hoped* for; as for example, the resurrection of the body, and life everlasting; we *beleeve* them as present in Gods promises, which *Faith* applyes unto us; but *hope* for them as absent, and to come in performance, unto which *Hope* carrieth us.

Rom. 5.

Faith begets *Hope*; for by *beleeving* the forgiveness of our sins, and Gods promises, for the present; we are encouraged to expect, and *hope* for all future good. And *Hope* again, as a good Childe, helps to relieve its Father *Faith*, in time of need: whereupon the Apostle

1 Cor. 15

saith of the *Faithfull*, that *if they had hope onely in this life, they were of all men the most miserable.* For what availeth it a man in miserie to *beleeve* eternall life, if he had not *hope* in time to obtain it, and therewith freedom, and redemption from distresse? But we have therefore comfort in *beleeving*, because we have *hope* of enjoying in due time.

Scaliger.

Love is the affection of union in regard of the loving; and of well-wishing, in regard of the Creature loved. And Divine *love* is the affection of union with God, in
his

his grace, and glorie (in which mans happineſſe conſiſts) ; and with the Creature, according unto God. *Faith* is the root ; and *Love* the ſap ſpreading forth it ſelf, for the fruits of good works, throughout all the branches of our lives : *Faith* the beginning, and *love* the end of Ignatius. our converſation. By *faith* we live the life of the Son of God, Gal. 2. and receive all good from him : by *Love* we are moved, and perſwaded, to uſe what we have to the good of men, and prayſe of God. And whereas *Faith* makes a Cyril. man ſome great thing, richer then the richeſt, and Lord of the whole World : *Love* makes him a Servant unto all men, in Luther. humbling, and applying himſelf unto them, in all law- 1 Cor. 9. full things, for their good. Now albeit *Love* have theſe two prerogatives ; Firſt, that it perſwades moſt effectually, and immediately, to the uſe, and imploymēt of all the good things which we have received from God, to the benefit of others ; and ſecondly, that, whereas *Faith*, and *Hope* are determined formally in this life ; and ended in ſight, in the life to come ; *Love* abideth there 1 Cor. 12. and 13. alſo ; and that, in theſe two reſpects the Apoſtle aſcribes an excellencie, and chiefneſſe to *Love* above the other : Yet herein *Faith* hath his ſingular preheminance, that whereas by *Love* we, and what we are, become Gods ; and mens, for God : by *Faith*, not onely all other things, but even God himſelf becomes ours for all-ſufficient good unto us : as he ſaith, *I am thy God all ſufficient.* Gen. 17. By it, the will, and Word of God is ours for our inſtruction, and direction ; his righteouſneſſe ours, for our juſtification ; his Spirit for our ſanctification ; his power for our protection ; and his glory for our happineſſe, in the fruition thereof.

This *Faith* in Chriſt is a gift ſupernaturall, not onely in Perkins. regard of nature corrupted, but even created : which

therefore is not so properly repaired in men by grace; as are some other vertues; but, after a sort, new built from the ground; as directing to that attribute in God primarily for its object, whereof *Adam* in innocencie had no need; which is, mercie through Christ, against the miserie of sin, and punishment. Vnto this *Faith* most precious promises are made; and most excellent things affirmed of it: And that not onely for the excellencie of the grace in it self; which yet is great, and greatly honoureth God; in his truth, which it *beleeveth*, in his power, as able; and love as willing to bestow all good things upon us: but specially for an attractive, and applying facultie which it hath above other vertues, to make God ours, and all Creatures with him, according unto God, as is aforesaid. To *beleev* in *Christ* is to receave him, and the promises touching him. And hereupon it is said of that *cloud of witnesses*, that by *faith* they quenched the violence of fire, stopped the mouths of Lyons, put to flight the armies of aliens, &c. The reason whereof seems to be, for that, as by justifying *Faith* they applied the righteousness of God, to salvation; so by the *Faith* of myracles, they apprehended, and applied the infinite power of God, to the producing of those supernaturall effects.

The strength of true Christian *Faith* the Diuel knows to his cost; as that, by which he *the Prince*, with his whole Armie *the World*, hath been so often foyled, and overcome: For being by *Faith* perswaded, that in doing, or suffering according to the will of God, we please him, and are under his protection, and blessing, we stedfastly persevere in well-doing, and patiently endure all things for his names sake: whereupon he, specially in the day of their distresse, assaults the *Faith* of the godly, that that might *fail*; as knowing that if the root of *Faith* be shaken loose, the fruit

Iohn 1.

Hebr. 11.

and 12.

Eph. 2.

1 Iohn 5.

Luke 22.

fruit of good works will wither. *Faith* therefore must as a welcome passenger be well carried, and conveyed through the Sea of temptations in the Vessell of a *good conscience*, 1 Tim. 1. that it suffers not *shipwrack* by the leaks of an evill; directed by the chart of Gods Word, and promises rightly understood, that it run not a wrong course; and having ever in a readinesse the *sure, and stedfast Anchour of Hope* against a stresse; and continually gathering into the outspread sails of a heart enlarged by prayer, and meditation, the sweet, and prosperous gusts of Gods holy Spirit, to drive it to the desired Haven.

This *Faith*, if it be not grounded upon Gods Word, is fancie: if it receav not the same Word in everie part, but where it lists, it is sawsinesse: if it work not as well (yea more) in an afflicted state, as in a prosperous, it is nothing but fleshly presumption: if it be not fruitfull in all good works, as we have opportunitie, and are able, it is *dead*; and will in the end, like the *Faith* of the Divels, afford James 2. onely matter of *trembling*. Lastly, it must be *firm*, and not Bernard. *ambiguous*, or going by peradventures; els it is *not faith, but opinion*.

Yet are we not here to imagine an Idea of faith, free in this *Chemnitius* infirmitie of our flesh, from doubting. The tree may stand, and grow also, though shaken, and bended with the wind: so may *Faith* hold its both standing, and life, notwithstanding such doubtings, as the flesh (ever instig against the Spirit) mingleth with it. Against which weaknesse, and imperfection of our *Faith* we have this firm comfort, that we are not saved for, no nor by the perfection of the instrument, which *Faith* is; but of the object, Christ, which it apprehendeth: and so may with a true, though *palsie Perkins*. hand of faith receav, and keep both Christ, and all his benefits. This weaknesse, and disease of *Faith* we must not commend,

commend, as Papists do ; nor nourish like secure persons ; but cure, with all diligence, by the holy, and diligent use of the Ministrations sanctified of God, and given by Christ, *for the persfiring of the Saints, and edifying of the body, till we attain in the unie of faith, and acknowledgment of the Son of God, unto a persfit man, according to the measure of the stature of the fulnesse of Christ.* Also, we must nourish *Faith* by frequent meditations of Gods love, and promises in Christ, and of the gracious effects of them ; and must, as the Prophet, and Apostle teach Habak. 2. us, *live by it : both doing in faith and assurance of acceptance at Gods hands, what we do, not onely in the works of his worship, but in those also of our conversation with men ; and putting our selvs in all our waies, under his protection, and that specially in the time of distresse, or danger : that as the bodily hand gets, and gathers strength by being diligently used in works competent ; so may also the Spirituall hand do ; which Faith is.*

Now, as, for our successfull *wrestling against the Rulers of the darknesse of this World, and spirituall wickednesses in high places,* we must put on, amongst other parcels of the *Armour of God, the Shield of Faith ;* so must we not forget the *Helmet of Salvation, Hope ;* whose strength is great to bear off all blows of temptation, and that with chearfulness. For what burthens of afflictions, and temptations will not he cherfully undergo, that expects undoubtedly their speedie ending in endlesse happiness?

Curtius. *Alexander the Great meaning to invade Asia, and giving away his riches aforehand, being asked, what he would reserve for himself, answered, Hope.* But what is the shadow to the substance? He *hoped* for the Kingdom of Persia, we of Heaven. And what if his *hope* stretched it self to the

the Monarchy of the whole World? It was but to this World, wherein also it was frustrated, and perished with him. But *the Anchor of our hope is cast within the Hebr. 6. vail*, and extendeth to the World to come; being also *firm, and stedfast*, and which cannot be disappointed; nor shall have other end then in being persited in the end of all, the full fruition, and eternall possession of happinesse with God. *Were it not for hope, the heart would break: but we having this hope faint not, but hold fast Hebr. 10. the profession thereof without wavering; yea even glorie in Rom. 5. afflictions under the hope of the glorie of God.*

Lastly, Touching Love; as it is *the affection of union* so it makes, after a sort, the *loving, and loved one*: such being the force thereof, as that he that *loveth* suffereth a kind of conversion into that which he *loveth*, and by *Scaliger. frequent meditation of it, uniteth it with his understanding, and affection*. Thus, to love God is to become godly, and to have the mind, after a sort, deified, *being made 1 Pet. 1. partakers of the Divine nature* in its effects: to love the World is to become a worldling; and so of the rest. Thus, in the *Parable of the Tares, the Children of the King- Mark. 13. dom are called good Seed, and Wheat*, as growing, and becoming Wheat of the Wheat, or Seed sown in them; as the Wheat ear groweth of the Wheat corn: As on the contrarie, ungodly men are said to *have eyes full of 2 Pet. 2. Adulterie, and the like; and not onely to be sinfull, but sin, unrighteousnesse, darknesse, and beiall; as being even 2 Cor. 6. metamorphized and transformed into the evils which they love, and delight in*. Oh, how happie is that man, who by the sweet feeling of *the love of God shed abroad Rom. 5. into his heart by the Holy Ghost, which is given him*, is thereby, as by the most strong coards of Heaven, drawn effectually, and with all the heart, to love God again, who

80 *Observations Divine, and Morall.*

who hath *loved* him first; and so becomes one with him, and rests upon him, for all good, and happiness.

Zanchy For this our *love* to God, there is required not onely the positive affection of the heart *aspiring unto union with God, upon knowledg* of him, as the chiefeft good; both in himself, and to us in Christ; and a *contentation in him* so known, and obtained: but withall, that we exercise, prove, and approve that our *love* to him, in our *love* to such good persons, and things, as unto which he hath imparted some sparks of his goodnesse; especially to his good Children, and good Word, and Ordinances. *He cannot love him that begetteth, saith the Apostle, who loveth not him (and that indeed and truth) who is begotten: in truth* of affection; and *in deed* of action, for his comfort: and this with greater bent of both, as the graces of God are more eminent in him. Neither *loves* he God, that *loves* not his Word, and that both in affection of heart, and effect of readie *obedience* to all his *Commandments*. We must take heed of a shadowish *love* of goodnesse, and pietie onely in the abstract: and must *love* it in the concrete, where both the person, and good in him, is visible; in whom Hypocrites, for the most part, hate, and persecute it. He but pretends to others, the love of goodnesse, or imagines it in himself, that *loves* not good men for it. Lastly, *He that loves not his brother whom he sees, how can he love God whom he sees not*. Not but that there is matter of *love* infinitely more then in any, or all men; but because for the *loving* of God, we want the advantage of sense, and motive of compassion, by which our *love* to our distressed brethren, is holpen.

Rom. 13. This *love* is the *fulfilling of the Law: the love of God being*

being the greatest Commandment ; and the love of our neighbour like unto it. It is also that to which the Gospel in the end leads us : by which Gospel, or new Covenant, God writes *Hebr. 8.* his Lawes in the mind, and heart of his : and so perfits the one in the other. And so naturall to Christians is this brotherly love, as that the Apostle makes account he needs *1 Thess. 4.* not write to the Churches, to teach them that which God taught them so many wayes. By this we know our selves to be *1 Iohn 3.* raised from death to life ; by it all others know us to be Christs *Iohn 13.* Disciples, if we love one another. See, said the Heathens *Tatullian.* (pointing at the Christians) how they love one another : and see, said the Christians of them ; how they hate another. Oh that Heathens could not now say of Christians, as they sometimes said of them.

If we were perfite in this Love we needed no other Law to rule us, either in the duties towards God, or our neighbours, no more then do the Angels in Heaven, and Souls of the Faithfull men departed : who by the Law of Love alone, do live both most perfite, and most happie lives. And indeed to love as we ought, is a verie happie thing, wherein we resemble God, and the Angels : as by the contrarie, we complice with the Divil, and wicked men ; who live in mallice, and envie, hatefull, & hating one another. *Titus 3.* And howsoever naturally we desire rather to be beloved, then to love ; yet is it incomparably a more both excellent, and blessed thing to love, then to be beloved ; as it is to give, *Acts 20* rather then to receive.

Besides, Love is the Loadstone of Love : And the most readie, and compendious way to be beloved of others is to love them first. They taking knowledg thereof, will be effectually drawn to answerable good will, if they be not harder then Iron, and such as have cast off the chains, and bonds of common humanitie : for even *Publicans, and Math. 5.*

sinners love those that love them. Yea, admit thy love of them, never come to their knowledg; yet will God by the invisible hand of his providence, bend their hearts, by mutuall affection unto thee, at least, so far as is good for thee: and wherein they are inflexible, and defective, he will make supply out of the abundance of his love, and goodnesse; that so it may be verified which is written; *With the same measure that ye meet with all, it shall be measured to you again.*

Luke 6.

To conclude this point: Let the grace of God herein specially triumph over our corruption: that whereas by nature, we would be *loved* of them, whom we hate; by grace, we may *love them*, *Which hate us.* And this is a great work of grace in deed; and yet most necessarie for all Christs Disciples. We must not be like the Pharisees who in stead of enlarging their own affections, streightned the Law of *loving their neighbours*, unto such, as *loved* them, or dwelt within a certain compasse of them: but we must account all our *neighbours* that need pittie or help from us: and our Christian neighbours, and brethren also, if *the Lord have receaved them*, though they be neither minded in all things as we are; nor towards us, as we are towards them.

Math. 5.

Luke 10.

Lastly, as *Faith* is to rule *Love*, that it prove not lust; and *Hope*, that it prove not presumption: so also must it *Reason*, and *Sense* in all their operations: which it no way aboliseth, but orders, and sanctifies. And as in Nature, the denomination is from the predominant qualitie; so is it in our course of life. To live by *Reason* is to live the life of a man; To live by *Sense* is to live the life of a beast: But to live by *Faith* is to live the life of the Son of God, and to be (in its effects) *partaker of the Divine nature*; and that not onely in the reasonable, but in the sensitive faculties also. For these three, *Faith*, *Reason*, and *Sense*, being all

Gal. 2.

1 Pet. 1.

Gods

Gods works in a man, cannot be contrarie, in their right use, one to another: neither can any thing be true in one, which is false in another: neither doth, or can any one of them destroy another; but use, order, and perfit it: *Reason, Sense; and Faith*, both *Sense*, and *Reason*. For *Faith comes by hearing*, at the first, and is nou- Rom. 10.
rished, and encreased both by hearing, and seeing, and by the benefit of all other *Senses* afterwards. Neither can it possibly either be begot, or nourished, or encreased, but by the discourse of *Reason* ordered, and sanctified by the Spirit of God. Which Spirits work is so effectually, as it makes even the meanest powers of nature created in a man to serv effectually for the furthering of the highest works of supernaturall grace. Sweet is the harmonie of all the powers, and parts both of the Soul and bodie of a sanctified person.

Reason is that wherein man goes before all other earthly Seneca.
creatures; and comes after God onely, and the Angels in
Heaven. For whereas God and Nature hath furnished
other Creatures, some with horns, some with hooves,
others with other Instruments, and weapons both de-
fensive, and offensive: man is left naked, and destitute of Plutarch
all those, but may comfort himself in that one endowment of
Reason, and providence, whereby he is enabled to govern them
all. Now, who would not strive to excell other men in
that, wherein men excell all other Creatures? How
much more, in that, to which few men attain: true faith,
and the life thereof.

CAP. XI.

Of Atheism and Idolatry.

Some are *Atheists* in opinion ; others in affection ; but many more in conversation of life. There are but few of the first coat, and which can so wholly blot out the remainders of Gods Image written by Creation in their hearts, as to leav them altogether empty, and devoyd of the knowledg, conscience, and reverence of a Divine Majestie ; and which come to conclude roundly in their hearts, that *there is no God*. Yet, some, without doubt, in time, and by degrees, proceed from *Atheism* in conversation, to *Atheism* in affection ; and from *Atheism* in affection, to *Atheism* in opinion, and judgment. Men civilly honest, seldom, or never become *Atheists* in perswasion ; but lewd, and flagitious persons do ; who being pursued by the furie of an accusing conscience for hainous evils, wish (and no marvail) that there were no Iudg in Heaven to condemn them : and so come at last to be perswaded in themselves of that, which they gladly would have true ; and are justly left of God to such horrible delusion : that so sinning without fear, they may perish without remedie. And this is the reason, why there are more *Atheists* in opinion, in our dayes, then of old ; even because so many are more bent upon mischief : and *living wickedly in this world, bear themselves in hand* (and so get to believe) *that there is no justice in the world to come*. Another reason is the proportion of wit to which our Age is come, above the former. In regard hereof it is, that *Atheism* (though dissembled, and concealed by the same ungracious.

Horneus

ungracious wit, which begets it) is a thousand times more to be feared in the Land, then *Papism*. Men have too much wit to become *Papists*, in any generallitie : and just enough to fit them for *Atheists*, if Gods powerfull hand restrain them not. The verie *simple* dare not become *Atheists* ; but are more in danger to prove superstitious, and to *beleew* Prov. 14 *everie thing* : the verie understanding hardly can : but have by sound reason, and sad thoughts (will they, nill they) some acknowledgment of a Divine Majestie forced upon them : But persons of froathy wit, and vicious life, are fitly tempered for the impressiion of *Atheism* for the Diabol.

Atheism is incomparably worse, and more odious, then *Idolatry* : as it is more intollerable in a State, or Kingdom, to enterprize the overthrow of all Kingly Power, and Sovereignty, then to detract how much soever, from the lawfull Kings, or Magistrates due honour, and to give it to a Stranger. Besides, whereas *Idolaters*, and superstitious persons, having in them some reverence of a Divine Power, are thereby both restrained from many mischiefs, and provoked to many good actions : the *Atheist* wanting both this Divine restraint, and motive ; both runs riot in wickednesse, and villanie ; and is barren of all good things : neither doing good, nor forbearing evill, further then for meer fear, or shame of men.

Atheists use to be verie *confident* in their assertions, as the Orator observs in *Vellejus* : partly lest they should seem *Cicero* unto others to doubt, or fear, that there is a God, who will punish their impieties : and partly to *encourage themselves* in Ps. 64. *their wickednesse* ; as fearing lest they should be drawn into some conscience, and aw of Gods Majestie. It is oft true in this case amongst others, that *the most cowards are the greatest boasters*.

Rom. 1. *Idolatry* either makes that to be God, which is not;
 Acts 17 or God to be that, which he is not. It is exercised either
 Exod. 32. in intending Divine worship (so known to be) to that
 2 Chr. 33. which is not God : or in intending a devised worship
 to the true God ; wherein men make a will of God,
 which is not, and so a God willing, which is not : or
 els in an act of worship in it self, though neither profes-
 sed nor judged such by him that performs it. Such mens
 actions reprove both their intention in heart, and pro-
 fession in word : and can not be excused by either from
 Idolatrous.

This sin in Gods people is usually compared by the
 Holy Ghost to the *whoredom* of a Wife ; and Gods an-
 ger at it to the Husbands *jealousie*, in that case. And as
 Adulterie most directly impeacheth the mariage bond
 (and so procures the Bill of Divorce) : so doth *Idolatry*
 the Churches Covenant with the Lord, and provokes
 to sequestration from him. Yet herein two rules must
 be held The former, that not onely speciall *Idolatry*, but
 even all, or any other wickednesse with profane obsti-
 nacie adjoyned, separates from God. Secondly, that all
 sin whatsoever is founded upon a kind of *Idolatry*. In
 sins of omission, we acknowledg not God, for our
 God, as we ought, in doing what he commands : In sins
 of commission we make some other thing our God ; as
 Coloff. 3. our riches, if we trust to them, as to God ; or our *belly* if
 Philip. 3. for it we do what God forbids the doing of.

CAP. XII.

Of Heresie, and Schism,

T is an ancient, and receaved saying, that *Heresie ariseth from want of Faith, and Schism from want of Love* : which also hath its truth, being rightly understood. Yet if we mark, we shall find the Scriptures to speak something otherwise of both the one, and other, then men commonly understand. We usually call *obstinate Error in the foundation Heresie* : but the Scriptures ^{1 Cor. 11} many times seem rather to place it in the perversnesse of ^{Gal. 5.} the will, and affections, whether the matter be great, or ^{Titus 3.} small ; then in the error of the judgment : the word also *αἵρεσις* signifying any election, or choise of will which a man makes ; or Sect which he followeth, whether good, or bad ; whether in matters of greater, or smaller moment. Besides, men are oftens accounted *Heretiques*, with greater sin, through want of charitie, in the Iudges ; then in the judged, through defect of Faith. Of old, some have been branded for *Heretiques*, for holding *Antipodes* ; others for holding *the originall of the Soul by traduction* ; others for thinking that *Marie the Mother of Christ had other Children by her Husband Ioseph* : the first being a certain truth ; and the second a Philosophicall doubt ; and the third, though an error, yet neither against foundation, nor post of the Scriptures building. As there are certain *Elements* ^{Hebr. 6.]} *and foundations of the Oracles of God, and of Christian Faith*, which must first be *layed*, and upon which other truths are to be built : so must not the foundation be confounded, with

with the wals, or roof; nor errours lightly be made fundamentall, or unavoidably damnable. Yea who can say with how little, and unperfit Faith in Christ both for degree, and parts, God both can, and doth save the sincere in heart? Whose Salvation depends not upon the perfection of the Instrument, Faith; but of the Object, Christ. As, on the contrarie, there are some vulgar, and common *errours* (though lesse severely censured) which are apparently damnable; as by name, for a man to beleev, and expect mercie from God, and salvation by Christ, though going on in affected ignorance of, or prophane disobedience to Gods Commandments.

And for *Schism*; The Scriptures note it as sometimes made from the Church; but most commonly in it. From
 1 King. 12. it by the *ten Tribes* sequestring themselvs from *Judah*, and
Ierusalem, the onely place where the Lord had promised to dwell by his solemn Church-presence: and after Christ, by
 Hebr. 10. certain of the *Hebrews forsaking the assemblies* of the Christians. The former was from the onely true instituted and ministeriall Church in the World; which was then one individuall, and not many, as now; and that by Idolatry. The latter, from all Christian Churches, and persons by totall defection from Christ himself. The other *Schisms* mentioned were made in the Church, either through the
 1 Cor. 3. and 12. *carnall lusts* (bearing two great sway) of *envie, strife*, and uncharitableness; whilst the *stronger despised the weaker*, and the *weaker judged the stronger*; or by Heresie, and prophaneness of manners: of which the Apostles *Peter, Iude*,
 Jude 19. 2 Pet. 2. and *Iohn* speak.

That which is commonly called *Schism*, ariseth (if it be affected) from the conceipt of Faith, and want of Love: but may fall out, upon simple errour of judgment, or scrupulositie of conscience: By occasion whereof a person may

may sequester himself, eyther in (or from) some particular Church in some inferior courses of religion, from them, towards whom he yet bears much more true, and hearty Christian affection, then the most of them do, who unite with them therein.

And if onely an uncharitable heart make an uncharitable person before God, and a proud heart a proud person, then he, who upon due examination, and certain knowledg of his heart, findes, and feels the same truly disposed to union with all Christians, so far as possibly he can see it lawfull; though through errour, or frailtie, he may step aside into some by-path, that way: yet hath that person a Superfedeas from the Lord in his bosom, securing him from being attached for a *schismaticall* person, and so found in the Court of Heaven; what blame soever he may bear from men upon Earth, or correction from God, for his failing, upon infirmitie, therein.

No man can endure to be *withdrawn from*, nor easily dissented from, by another, in his way of Religion; in which, above all other things, he makes account, that he himself draws nearest unto God. Therefore to do this causlessly (for *not the seperation but the cause makes the* *Tertullian.* *Schismatick*), though out of errour, or scrupulositie, is evill; more, to do it out of wantonnesse of mind, or lust to contend, or affectation of singularity; most of all, to do it out of proud contempt, or cruell revenge against others.

CAP. XIII.

Of Truth, and Falshood.

Scaliger.



Truth is either naturall, or morall. Naturall *Truth* stands first in the conveniencie, and agreement of the notions of the mind with the thing conceived; and secondly, of the means of manifesting it (especiall speech) with the thing to be manifested. Morall

Truth stands in the conveniencie, and agreement of a person with himself: namely of his heart with his tongue, and speech. The same consideration is to be had of *Truths* contrarie, in its kind; which is *Falshood*. Whereupon also it comes, that a man may sin, and speak *falsly* not onely in speaking that which he knows, or may know to be *false*, for what end soever he speak it, yea though it be, *that he may not deceav*: but also in speaking that which is true, in it self (if he know it not) *that he might*, or so as he may *deceav* by it.

Austin.

Ambrose.

Iohn 15.

All truth, by whomsoever spoken, is of God, and of his Holy Spirit, the Spirit of truth, in some its manner and degree of working. Whereupon it followeth, that nothing true in right reason, and sound Philosophy, is, or can be *false* in Divinitie. The *truth* in the inferiour facultie is subordinate to that in the superiour, in all things; and comes short of it in many things; but can in nothing be contrarie unto it; seeing God, and his Spirits work, cannot be contrarie to himself. I ad, though the *truth* be uttered by the Diuel himself, yet is it originally of God. *When he speaks a ly, he speaks of himself;*

Iohn 8.

himself; but when he speaks the truth, he speaks of God; who so far useth, or rather abuseth him, as to utter, and professe that which he hateth.

We ought to reverence excellent men, but the truth more, as Eusebius. Dionisius said of Nepos; and Aristotle of Plato, and Socrates. Aristotle.
 And good reason, seeing a main cause of our reverencing of men is their knowledg, and profession of the truth. No prescription (say the Lawyers) lies against the King: say we, with the Father, against the truth: which, by the Verdict of a great King himself, and his Nobles with him, is greater then the King; no space of time, no pa- *Ezra 3.*
tronage of person; no priviledg of place, from which blind, or simple custom commonly getting footing, and growing into use by succession, is brought to coap with truth it self: and that the most violently, where the persons are the most bruitish, and godlesse. But our Lord Christ called himself Truth, not Custom: neither is Falshood, Errour, or Heresie convinced by Novelty, but by Truth. This Truth is alwayes the same whilst The God of Truth is in Heaven; what entertainment soever it finde with men, upon Earth: It is alwayes praise- Cicero.
worthy, though no man praise it; and hath no reason, or just cause to be ashamed, though it oft go with a scratcht face. They that fight against it are like the Floods beating upon the strong Rocks, which are so much the more miserably dashed in pieces, by how much they are the more violently carried. Though Fire and Sword assault it, yet will it not be killed, or dy: and though by violence it be buried quick, yet will it rise again; and if not before, yet when all Flesh shall rise again; and when Truth, which was first, and before Falshood, and Errour, shall be last, and abide for ever.

We must love, and attain to the knowledg of the Truth in our selvs, First; Lest we be Clouds without rain
 N 2 promising

promising that to others, which we our selves want : and must in our places, afterwards make manifestation, and profession of it : and not be like *the grave, insatiable in receiving in, and barren in returning any thing back :* but must be alwayes readie, as we see hope of doing good, to propagate it : like the Phylosopher, who being found fault with for disputing with all that he met with, wished that the brut beasts also could understand him, that he might impart something even to them : yea in our kind, like God himself, that gives wisdom to all that asks it of him ; and to Christ the Lord that Word of God, and true Light) which inlightens everie one that comes into the World : and sometimes, even, when we see no hope of doing good, if dutie bind us, though hope fail us ; that so the non-proficients may have cause rather to complain of themselves, for not learning ; then of us, for not manifesting the truth unto them.

And albeit all truth is not to be spoken at all times : (A fool uttereth all his mind ; but a wise man keeps it in for afterwards, yet nothing not true at any time, or for any cause. He that hath but a right Philosophicall spirit, and is but morally honest, would rather suffer many deaths, then call a Pin a Point, or speak the least thing against his understanding. or perswasion.

A man in pleading for the Truth may shew his judgment, and understanding best in the matter : but his grace, and godlinesse in the manner ; when he handles a good cause well, and the Lords cause after the Lords manner. Sometimes men pretend Gods Truth, and zeal for it, when indeed they make their pleas for Truth serv onely for hackneys, for their lusts to ride on, whither they would have them : Sometimes men seriously intend Truth, and yet mingle both with their good intention, and (it may be) true assertion also, such their personall.

James 1.

Iohn 1.

Austin.

Prov. 29

personall corruptions, and distempers, as Christ looseth more by their inordinatenesse that way, then he gaines both by their sound knowledg, and fervent zeal of, and for his *Truth*.

The most account a *ly* more shamefull, then sinfull: and therefore make it a matter of great disgrace, to *take the ly*, specially in the hearing of others; and yet make it no matter of conscience to *make the ly* before God, and his Angels. Ah foolish People, thus to honour your selvs, and other vile men (your likes) more then God himself, and the Angels with him: and with all, base in your Pryde; who will rather bear the *ly* at your own mouth then at an others. When a man speaks against his knowledg, his own heart tels his tongue it *lyeth*: which to put up quietly, argues both a gracelesse, and an abject spirit. Whereas both grace, and true courage also may be shewen in bearing the *ly* at an others mouth, by overcoming such indignation, and anger ryseing thereat, as is harder to conquer then a City.

The Divell is the father of lyes: which whilst they, in the womb of whose heart he begets them, impute to other, and better causes mooving them thereunto; they are but like harlots, who for theyr credits sake, father theyr bastards upon honest men. Many things even good, may occasion *lying* (as all good, may do all evill) but no thing can bring it forth, and cause it, save the womb of our own corrupt heart impregnated by the divell. Now if both by the Law of God, and light of nature, it be *an abhominable confusion*, for a woman to lie down before a beast; what is it for man or woman to prostitute themselves to Sathan for the gendring of so misshapen a monster, as a *ly* is? And very rightly is a *ly* called monstrous, considering both the divels kindes, of which

John 8.

Levit. 18.

Iob. 13.

1 Iohn. 3

Rom. 3.

Revel. 22

it comes, and also the disproportion in it, often between the speech, and the thing spoken; and alwayes between the tongue, and heart of the speaker. Neyther doth the goodnes of the meaning, though never so good, excuse the evill of the doing, when as a *ly* is told. He that *tels a ly for God, is an acceptor of persons, and God wil surely reprove him, saith Iob.* And no marvayl. *Since his own heart condemnes him, God which is greater then his heart, and knoweth all things, will condemn him much more.* And if a *ly* told, that through it the truth of God may more abound to his glory, procure just condemnation; what may they expect that use to *ly* for meaner, though good ends? He that *tels a ly for a good end, puts the Divell into Gods service: which neyther his truth needs, nor his holynes will endure, but he that tels a ly for an evill purpose (as the most do to cover preceeding evils, which they are more ashamed to confesse, then to practise) helps therein the Divell in his own businesse.* But *whosoever loves, and makes a ly hath no right to the tree of life, nor shall enter the gates into the holy City, but shall remayn without, with dogs, and sorcerers, and Whoremongers, and Murderers, and Idolaters, we see with whom the Lord ranks lyers, what reckning soever the world makes of them, or they of themselves.*

He that *tels one ly* is not onely the more prone to tell another, and so a third (which is common to all evill doers) but (for the most part) necessitated so to do for the covering of the former; as beggars cover one patch with another; and that a lesser with a greater, and often a simple *ly* with a false oath, as was *Peters* case. Besides, *he that is once taken in a manifest ly* will hardly escape suspition when he speaks the truth, that I may not say with one that he *deserves not to be trusted, no not in that*

that wherein he desires you would not trust him. Neyther doth he wrong himself alone for after time, but others also, *Plautus.* who speak the truth. By somes lying, others when they speake truely, are not credited: specially such as have any conformity with them in other things, that is oft seen in effect, which is said of the Host, that being once deceived by one that held his hat before his eyes, when he gave thanks, at meat, would never trust any afterwards that used that fashion. *Bernard.*

CAP. XIII.

Of knowledg, and Ignorance.

THe first lynce of the repayred Image of God in man, and that by which he is first united to God *Coloss. 3.* is sound knowledg: the second is the sincere love of the heart: which draw with them in the *Zanchy* third place, the other affections, and senses of soul, and body. As the waggon is guided by the waggonner, and he by his ey: so is the body by the soul, and it by the *Math. 6.* ey of understanding, and knowledg. If the ey be single, the whole body wil be full of light.

To beleeve a thing futher then we know it, is indeed impossible; to love it, lightnes; to hate it injustice; seeing it may deserve the contrary, for ought we know. *Tertullian.*

He that knows not in his measure, what he ought to know (specially in the matters of God) is but a beast amongst men: He that knows what is simply needfull, and no more; is a man amongst men: But he who knows (according to the helps vouchsafed him of God) what may well be known; and so far, as to direct himself and others aright

aright ; is as a God amongst men. And to this purpose' the
 Exod. 4. Lord tels *Moses*, that he *should be to his brother Aaron, in stead of God.* Such bear the lively Image of Gods wisdom.

The *knowledg* even of things evill is good, and the greater the better, so as it be neither experimentall, nor with approbation, nor have other infectious accessorie joyned with it. The Apostle *knew Satans devises* better then the *Corinthians* did : And God (*onely wise, and good*) onely *knows* all the both *good and evill* of men, Prov. 15. and Angels. And so pleasing a thing is *knowledg* to reasonable Creatures, not unmeasurably degenerated Eccles. 11 (as *the light is pleasant to him that bath eyes to behold it*) that not onely they who strive to attain unto it by likely means ; but even many, who hold a course tending to all *ignorance*, and errour, do desire it, as a naturall good : and if not much the thing it self, yet the opinion of it ; hating the imputation of *ignorance*, as a matter vile, and reproachfull. By how much the more monstrous are many, and grown out of kind ; who make reckning, that it concerns not them to get, or have any more *knowledg*, then is simply necessarie for the maintaining of a poore, barren, and half-bruitish life ?

How many, specially of the meaner sort (to let passe mens secure, yea affected *ignorance*, in Divine things) would think it half curiositie in themselves, or others of their rank, to know the East from the West ; or what the reason is of the Suns setting, and rising again everie day ; though they see the thing continually before their eyes ? The punishment of *Nabuched- Daniel 4. nezzar* is upon such people, who had an *Oxes heart* in 2 mans body.

Of them that seriously desire, and carefully use means to obtain *knowledge*, the ends are verie different. Some desire to know that they might know; which is *curiositie*: Bernard. Some that they might be known; and that is *vanitie*: Some onely to make profit of their knowledge; and that is *covetousnesse*: Some, on the other side, to edifie, & better themselves; and this is *true wisdom*: And some withall, to do good to others; which is *godly charitie*.

The means to get knowledge, specially Divine; are, First to love it: If thou cryest after knowledge, and liftest up thy voice for understanding: If thou seekest her, as silver, and searchest for her, as for hid treasures; then shalt thou understand the fear of the Lord, and finde the knowledge of God. The second is the knowledge of our ignorance: It being an effect of Christs coming, that they, which see not (to wit, in the conscience of their own blindness) might see; and that they which see, might be made blind. To which joyn that of the Philosopher, that many more would attain to knowledge, and wisdom, if so many did not think, that they had already attained to it. A third is the fear of God, to which he hath made the promise of revelation of his secrets; and to teach such the way which they shall chuse: who will also set themselves the most carefully to learn it. A fourth is prayer, by which this wisdom and knowledge, as with a strong hand, is fetcht from Heaven. A fifth is the reading and meditating upon (specially) the Divine Scriptures, and withall, other approved Authors. For, as the affections are most moved by hearing, so the judgment is best informed by reading. The last means is the companie, and societie of wise, and understanding men: whereupon it was, that the Queen of Sheba pronounced the servants of Salomon happy, which

continually stood before him to hear his wisdom. They who profit not in knowledg, and wisdom by conversing with wise men, are unworthy of their companie; and worthy to keep or keep with Oxen, and Asses.

Besides the forementioned meanes of getting knowledg; there is a mediocritie, and mean-nesse of outward estate not a little advantageable to this purpose: which if it be too low, and depressed, keeps down the disposition ingenuous, and apt to great things; as his *Emblem* imports, who holds a wing in the one hand; but hath the other clogged with a great stone. On the other side, a state great, and prosperous usually lifts up men above the love of knowledg, and learning; making them arrogant in themselves, and fastidious of the labour, and industry requisite for the getting of understanding; and oftens indangers the verie quenching of that spark of naturall desire, to become wise (which God hath kindled in all mens breasts) in bodily, and beastly sensualities. Hereupon it was, that *Plato* judged the *Cyrenians* by reason of their prosperous estate, incapable of any good information, and constitution of a Common-wealth by good Laws. *Man is in honour, and understandeth not; he is like the beasts that perish: and not understanding, he perisheth like the beasts, and worse. Few of great state in the world, are humanly; fewer Divinely wise.*

James 4.
Bernard.

The knowing to do good, and the not doing it, is sin: not because it is known, but because it is not practised: as meat undigested hurts the body, not because it is taken into the stomach, but because it is not by concoction turned into good nourishment.

Papists call ignorance the mother of devotion; and so make

make reckning, that, if they (the multitude especially) be *ignorant* enough, they are devout enough. But the Phylosopher, though a Heathen, who thought *as Socrates*. to come of ignorance, shot nearer the mark, then those left-handed Christians. And in truth, where the reasonable faculties of understanding and will come to work; the will therefore wills, or nills a thing, because it is judged good or bad in the particular, by the practicall understanding: whose office it is to direct the will in its choyse. For example. *Peter* though knowing, and judging it *in thesi*, and in the generall, better to confesse Christ, then to deny him; yet, being in the High-priests Hall, and in the midst of his enemies, thought it, in that particular place, and case, and state of things, better to deny his Master, then to confesse him: better I mean, not in regard of that good, which we call *honest*, and vertuous; but *profitable*, and commodious, for his present peace. He neither would nor could have chosen the denying of him, but as a good apparent, and in shew.

Ignorance is not alwayes blame-worthy, but then onely, when we are *ignorant* of that which we should know. Yea, not onely some *ignorance*, but (which is more) even some *error* is, in a sort, commendable: as when we judg of men, whose hearts we know not, by the outward appearances, which they make, though they be inwardly, and in truth, nothing lesse. So *Philip* charitably, and Christianly judged *Simon Magnus* a true beleever, and accordingly baptized him; though in truth, he then were, and soon after appeared to be in the gall of bitterness, and bond of iniquitie. In some other cases,

- ignorance*, though it justifie not wholly, yet excuses a fayling in part; and that more, or lesse, as the thing whereof we are *ignorant*, either is more, or lesse necessarie to be known of us; or can be known
- Luke 12. more, or lesse easily: and thus *the Servant that knows not his Masters Will, and commits things worthy of stripes, shall be beaten with fewer*. On the contrarie, there is an *ignorance*, which both shews, and makes the *ignorant* culpable of greater judgment. And that is either affected, or inflicted. Affected, when a man
- Zanchy either of purpose shuts his eyes, lest he should take knowledg of the sin, which he loves, and is loath to forsake; or purposely neglects the use of the means of attaining to knowledg; or doth the things, upon which ignorance cannot but follow; as in making himself drunken: or fills the eyes of the minde with the dust of wilfull prejudice, and partialitie. Inflicted, when God to recompence former disobedience, gives men up to a minde void of judgment, in the things discernable by the verie light of Nature. Thus not to know, nor do the will of our Master, deserves double stripes.
- Rom. 1.

CAP. XV.

Of Simplicitie, and Craftinesse.

Simple persons are prone to suspect, that all wise men are *craftie*: and *craftie* mates to despise all honest men, as *simple*, and silly. The *simpleness* of the former makes them suspicious: and the naughtinesse of the latter causeth them to measure other mens shoes by their own last; and to conceipt, that none are honest, but for want of wit to deceav. But both experience, and reason teach, that *craftinesse*, and *deceipt* argue men to be *Seneca*. conscious of their own imbecillitie, and weaknesse, one way, *Bodin*. or other; which makes them (Hare-like) to trust to the double, and turn, rather then to the right on course. And so, many of *shallow wits*, improving throughly, their skill to deceav, prove their *crafts-masters* that way: shewing that *craft* and *fraudulencie* stand more in the wills, then wits of men. I ad, that as *David* by seeming *besides himself*, deceived *Sam. 2* *Achish*: so many make advantage of their *simpleness*, to deceav the more easily. For, appearing *simple*, they are unsuspected: and though they be taken something *tardi*; yet if the matter be not verie foul; men are readie, in compassion of their weaknesse, rather to ascribe it to their want of wit, then of honestie,

And as this of *simple* appearance is one; so are their other singular engines of *deceipt*; specially if they fall into the hands of such, as know how to use them. The first is the shew, and appearance of honestie, especially of Religion: and therefore the preamble of the *Whorish woman* Prov. 7.

Genes. 3.
Ireneus

Livius.

for the inveighling of the *simple youth*, was, that she *had her peace-offrings upon her, and had paid her vows*. And indeed, what good heart would suspect him of unfaithfulness with men, that seems entire with God, and to walk under the conscience of his presence, and judgment? A second is flatterie, by which even wise men are made fools, and led as it were, by the lip. By this the Devil brought our first Parents in Paradise into a fools Paradise, by bearing them in hand, that in following his counsell, they were in a way to *become as Gods*. A third is the mingling of some truth with falsehood, and matter of *deceit* (as hucksters do their wares good with bad) *that so impostures may not be discerned by being viewed alone*. The last is to *keep touch in smaller things, that thereby men may take their opportunitie with more both ease, and advantage to deceave in greater*; as is said of *Fabius Maximus*.

The safest way not to be *deceaved* by others, specially to our Spirituall prejudice, is not to *deceave* our selves: which till we do, no other can *deceave* us. Hence is it, that God in his Word so oftens warns us, that we *be not deceaved*, and that we *deceave not our selves*, and *our own Souls*. But and if we either put out our own eyes with our finger, through passion, or prejudice, or willingly wink at dangers, which we might foresee; who will pittie us, if we fall into the ditch of *deceit* which others dig for us?

Whilst *craftie* men *deceave* others, they themselves (though they little consider it) are most *deceaved* by Satan, whose instruments they are, fitted for his hand, & purposes. And what avails it the ravenous bird to devour that, which belongs not to her, if therewith, she her self be taken by the leg, in the Fowlers snare? Besides, even in respect of men, howsoever such *wily-beguilies* may for a time (if they carrie close) amongst other advantages, get the opinion of prudent,

prudent, and politick persons, and be accounted the more *Petrarch* wise, by how much they have the more skill to deceive; yet if their craftinesse come to be found out, and appear; they become ofens a prey to all, & alwaies a scorn to the most simple; like the wily fox who being once caught, hath his skin Lord Wil-pluckt over his ears, where with everie fool will have his cap longby. furred, as a worthy Lord was wont to say. Such are heirs apparent to *Achitophels* comfort, and reward. 2 Sam. 17

His rule was peremptorie that said, *A wise man will not Seneca.* deceive, nor cannot be deceived: So was his profession both of wisdom and honestie lowd, who chose this Motto, *Fallere vel falli res odiosa mihi*: And though usually it be worse to deceive, then to be deceived (though *Austin* (and *Austin.* who not) met with many that would deceive, but never with any that would be deceived) as a sin is worse then a crosse: yet whereas to be deceived is alwayes either a crosse, or a sin, or both; a man may, in some case, and manner deceive, without either; as did *Athanasius* the President *Lucius*, who *Eusebius.* pursuing him, and approaching neer the boat, wherein he was, asked for *Athanasius*, and was answered by him (whom he knew by name, but not by face) that *Athanasius* was hard before him, and that if he made hast, he might presently overtake him: who thus escaped, deceaving his *Arian* persecuter, by speaking nothing but the truth, and that both wisely, and with good conscience.

CAP. XVI.

Of Wisdom, and Folly.

SOME have been found not onely contented with, but glorying in the name of irreligious, and dishonest : but hardly ever any were willing to bear the note of *foolish*, or *unwise*. And even of them, in whom is found some true love of vertue and goodnesse, how few are there, that either indeed do, or would be thought to do any thing, in fauour thereof, which might, in the least degree, impeach the credit of their *wisdom*, in the eyes of the partiall world? So fain would all be counted, though few, in truth, be *wise*. The main reason of this seems to be, that whereas the want of *wisdom* imports impotencie, and inabilitie; Irreligion, and dishonestie are by election, and free choyse. The pride of men, if Gods grace correct it not, makes them more impatient of a want either inward, or outward, arguing them to be weak, and impotent; then of a grosser vice in either, upon their own free election, and choyse of will. And hence it is, that many boast of things done by them for some particular advantage, which they know to be evill, and unlawfull.

It is the first, and a great point of *wisdom* to know wherein true *wisdom* stands : specially, seeing that the thing, which God calls *wisdom*, and which the world calls *wisdom*, are as different, as Heaven, and Earth; yea as Heaven, and Hell. That cannot but be best, which God so valueth. It is known from the Worlds *wisdom*, by first,
its

its object : Secondly, the properties which attend it : Thirdly, the School where it is learnt : Fourthly, the end to which it tends. The object is Christ primarily, who *of God is made unto us wisdom* ; and *in whom are hidden all* ^{1 Cor. 1.} *the treasures thereof*, which the Gospel the *wisdom of God* ^{Coloss. 2.} openeth unto us. He that knows Christ aright in the Gospel, knows both God, and man, and the most gracious, and glorious effects of both united in one. Secondly, *The* ^{James 3.} *wisdom from above is first pure, then peaceable, gentle, and easie to be entreated, full of mercie, and good fruits, without jangling, and without hypocrisie* : The other is clean contrarily qualified : thick, and muddie with lusts, and monstrously compounded, arrogant, self-willing, and self-loving, inexorable, quarrellsome, craftie, and cruell. Thirdly, The *wisdom of God* is learnt in the School of Christ, and upon the Book of Holy Scriptures : the other hath so many Masters, as there are corrupt either lusts within a man, or customs in the World. Lastly, The *wisdom of God* teacheth to provide surely for the Spirituall, and Eternall state, though with prejudice to the bodily, and temporall : The other bids, make sure worke for the flesh, and pinch not it, though the Spirituall man speed hardly by it. He that will be *wise* to God, must be a *fool* to the World : which yet makes him not a *fool* in worldly affairs, but skillfull how to order them aright, both for the Spirituall life, and naturall also, as far as it is subordinate unto it.

The high-way to *wisdom* Divine or humaine is to observe and consider the reasons, and causes of things. He that beleevs a thing because God affirms it, shews faith ; he that does it because God commands it, obedience : but he that joynts with these the reasons of the Doctrine, or exhortation in the Word gets into his heart the props of *wisdom* against the storms of temptation both of unbelief, and

disobedience. So in humain affairs, he that minds, or remembers things to be thus, or thus, gets skill in the things : but he that observs, and learns the reasons, and causes why they come so to passe, or are so done, he takes the right course to become *wise* in the matter, of what kind soever.

Plutarch A *wise* man is the same, though his outward state be changeable, yea changed from a prosperous to an afflicted, or the contrarie way : els he but hits right at aventure, when he doth well in either of both. His condition is rather happily fitted to him (as the howre once a day comes to the hand of the Clock that stands alwayes still) then he to it, by true *wisdom*. A *wise* man will wish the more prosperous state, but fear the more afflicted, and use that which falls, and his *wisdom*, in it. The Sayler, which wants skill, may misse his course, or drown his Ship in a fair wind ; but he needs most skill in a tempest : So is the *wisdom* of a man most seen in the right guiding of himself, and his affairs in a streffe of trouble, and affliction. I have seen it in experience, that many, specially women, and women-like men, who have shewed forth much goodnesse in a quiet, and prosperous state of things, if any great storm of tryall have happened to have overtaken them ; have, through the want of *wisdoms* chart, and compassse, lost all, and not onely been altogether uncomfortable, but above measure, burthensom both to others, and themselves. The Apostle by the work of the *wisdom* of
Philip. 4. God knew both how to be abused, and how to abound.

He that is not *wise* for himself first, cannot be *wise* for another, either in bodily, or spirituall things ; though he may do him good in both. But that is rather by occasion, or in humour ; then upon ground of true *wisdom*. God, and nature, which teach everie man to love himself most ;
 and.

and his neighbour (truly and heartily) as himself; teach him withall, to use his best wit, and skill, for the promoting of his own welfare. By love of himself I do not mean that ravenous self-love, which eats up all love of God, 2 Tim. 3. and of other men, save for a mans self: but that affection of created nature, enclining everie man to procure his own true welfare, to his power, everie way. The former is rather hatred of a mans self in effect; whatsoever the positive affection be: But now, the question is, what this himself means. Himself is not his worldly riches, nor honour, nor any the like appurtenance; but his Soul, and body in a convenient state, and constitution, to perform good duties, and to obtain true happinesse. He that is wise for this himself, is wise to God, and for other mens true good. But for that other common, and commonly called self love, in which men foolishly mistake, by raking that for themselves, which is not: The best that can be wished to such, is, that they have little wit, and lesse authoritie: and that specially considering the deepest wisdom of such vermin is, not to care, how much and in how great things they harm others, so they may benefit themselves never so little, in comparison; like the thief, that to get the Gold-ring, would eat off the finger upon which it stuck close.

If the wealthiest life were the best, wisdom were not so much to be desired; considering how many meer Nababs, and rich fools the World hath. And if the merryest life were the best, it were better to be a fool, then wise. The Eagle continually gnaws the heart of Prometheus: And in much wisdom, is much grief; so as he that encreaseth knowledge, encreaseth sorrow, saith the wise man, out of his own experience: Whereas, on the contrarie, naturall fools (and many artificiall fools also) almost alwayes laugh, and are

- merrie; as having neither grace to mourn for sin, nor
 Chapt. 2. *Wit* to be much troubled with crosses. But for all that,
Wisdom excelleth folly, as far as *light* excelleth darknesse : yea
 for that, if there were nothing els : Seeing by the sad-
 Chapt. 7. *nesse* of the countenance the heart is made better ; whereas
 the laughter of fools is like the crackling of thorns under a
 pot.

There is in truth no greater recreation in the world,
 then to converse with wise men. Yet many cannot
 Cartwright make themselves merrie, without a fool : though Salo-
 mon amongst all the vain delights, which he could devise, or
 procure, got not a fool to make him merrie with. Such
 companions of fools might for the most part save that
 charge, and say that in earnest, which a wise man said for
 Seneca. fashion : When at any time I would be merrie with a fool, I
 laugh at my self.

- Salomon in his Proverbs uses to call good, and godly
 men, wise ; and wicked persons, fools : partly because
 there is folly, and madnesse too, in all wickednesse ;
 partly because the fear of God is the beginning of wisdom,
 as both making men carefull to learn their duties, and
 Psal. 25. having a promise of direction in the way that they shall
 chuse : and partly to free true pietie, and goodnesse
 Acts 17. from the reproach of folly, and simplenesse cast upon
 Rom. 1. them by worldly-wise men : who, as the Heathen-wise
 counted the Doctrine of the Gospel foolishnesse, so do
 these worldly-wise judg all true conscience of it, and
 obedience unto it to arise from want of wit, and super-
 stitious simplicitie. But say men what they will ; the Go-
 Dext. 4. spel is the wisdom of God ; and the obedience of it, the wis-
 dom of Gods peep'le, in his sight, and in all theirs, that judg
 aright : which to neglect, and true happinesse in it, is
 the madnesse of folly.

We say of some, that *they have good Wits, if wise men had them in keeping.* But as wooden daggers are fitter for some, then those of Iron, and Steel; so a blunt *Wit* is indeed fittest for him, who wants discretion, and *Wisdom* how to use it : without which the sharp is as dangerous, as is the sharp Knife in a Childes hand, or Dagger at a Fools back. And as sharp *Wits* without *Wisdom* are dangerous, so are they pernicious without grace : serving to make men, both more incorrigible, and more inexcusable, and fitter Instruments of the Diavel, for mischief : even *as the fat soyl unorderedd brings forth greatest plentie of thorns, and weeds.* *The Serpent was more subtile then any beast of the Field :* Genes. 3. and of him before the rest the Diavel made choyse to deceav by : who accordingly so well fitted his turn at the first, as ever since he hath well liked, and much used such subtile, and Serpent-like Instruments for mischievous purposes. But *the Serpent, who was more subtile then other beasts,* was also *curst by the Lord above all other beasts :* and so are those Serpent-like men : for whom how much better were it, if they had been born Ideots, and naturall Fools ; then to abuse Gods good gifts of naturall *Wit*, to the dishonour of the giver, as they do ?

CAP. XVII.

Of Discretion.



Discretion is a skill enabling a man to improve himself in all his affairs, and whatsoever he is, or hath, to best advantage, according to variable circumstances, and occasions. Sapience, or wisdom stands in bare contemplation of things excellent gathered from principles, and conclusions: Prudence, and discretion are for practise: which if we will distinguish; the latter, discretion, is to be restrained to things fit, or unfit. This discretion is neither wit, nor wisdom, nor learning, nor any Art liberall, or illiberall; but that which shews how to govern them all conveniently, & everie other thing with them: like Iphicrates, who was neither legionarie Souldier, nor Archer, nor Targeter, but one that could rule, and use all these.

Plutarch

- And of such use is this *discretion*, in the whole course of our life in regard of the infinite varietie of circumstances, according to which particulars are performed conveniently, or inconveniently; as that we may daily observe men, of lesser meanes for the World, as riches, trading, and skill in faculties, and yet doing well in it, yea better by *discreet* managing their little; then others, wanting this *discretion*, with far greater helps, and measure of means otherwise. Yea, even in Divine matters, some of lesse knowledg, zeal, diligence, and other generall graces, by the benefit of this particular vertue, are found more serviceable to God, and profitable to men, then others wanting it, though far exceeding them in the former. *Discretion* is to be preferred before

before wit, or art, or learning; and onely comes after goodnesse in worth.

As the Serpent-like generation (specially where truth and honestie goes with a scratcht face, and is in disgrace of the times) esteems men square & upright in their courses, for witleffe & silly : so must the more shallow-headed take heed, that they sensure not *discreet* cariage, and handling of things, for craftie, and dishonest : considering that other men may do that in good, & honest *discretion*, which they, by defect thereof, could not do but in evill conscience. The same honestie, & sinceritie may continue in a man, though in *discretion* applying himself diversly, to diuers occasions : as the hand remains the same, whether closed into a fist, or extended abroad, or bended this, or that way, as occasion serves. *Seneca*

Of all enemies this vertue hath none greater, then pride ; which deprives men (able otherwise) of much, and fools of all use of *discretion* : as making them either rash, by which they do not ; or so presumptuous in themselves, as they will not restrain, and humble their understanding to due consideration of circumstances of conveniencie ; in the ordering whereof *discretion* stands. And hence it is, that proud persons above others, fall into many things uncomely, and inconvenient. On the contrarie, *God guides the humble in* Pl. 25. *this way of discretion*, amongst others. Lastly, as the *discerning of Spirits* is one of the gifts of Gods Spirit ; so are we by 1 Cor. 12. prayer to beg at his hands this grace, that we may be enabled to *discern* both of persons, and things which differ, so Phil. 1. far as concerns us in our places : without which we go but by peradventures, and may do more harm then good, even when we both mean well, and do the thing which is good in it self, if unseasonably.

CAP.

CAP. XVIII.

Of Experience.



Nely God is not taught by *experience*, to whose knowledg all things are present at all times, and before all times. But there is no Creature so perfit in wisdom, and knowledg, but may learn something for time present, and to come, by times past.

Seneca.
Politian.

The day following (saith one) is Shewer to that which went before. And the vertue (saith another) which Nature denies, experience brings to wise men. So as, though it be the Mistresse of fools, who will learn no wisdom, but that which is beaten into them with rods, through a torn skin : yet are the wisest taught many things by it, and so become of commendable admirable : as Antigonus being asked, who was the best Captain in his time, answered, Pirrhus, if he grew old. And even experience teacheth, that there are many particulars, and those tending both to our naturall, and spirituall state, which neither our own wit, art, studie, or conscience, nor the information, counsell, or example of others can teach us ; which yet we learn by this dull Mistresse Experience.

Plutarch

This, if it be ripe, and but ioyned with any indifferent capacitie, and diligence, to compare together events past, and present occurrences ; will afford better help for direction, in doubtfull cases, then
any

any other ordinarie rules : as a man can better in the dark finde the way , to which he hath been used, then another that never went it can do, by the best instructions, and directions that can be given him. And it seems to have been one end why God gave our great grand-fathers in the first Age of the World, so long life, that by *experience, and observa-* *Iosephus.*
tion they might learn the skill, and art of sundry courses, specially of the Starres : the knowledg whereof otherwise (without myracle) would hardly, if at all, have been attained to. I conclude upon the premises, that men of *experience* (with which wit, and sometimes authoritie without wit, is still at jar) are not lightly to be gainesaid, or neglected in their facultie : seeing *experience* is gotten by sense, which easily errs not in its proper object : whereas the discourse of reason is verie subject to swarv in inferring and concluding of things. Yet hath this plodding guide *experience* this danger in it, that it leads men on in the beaten way to which it hath been used, without due consideration of such variable circumstances, as fall in, and make cases past, and present, though alike in generall nature, yet in particular applycation, and consideration verie unlike : of which differences wit, and art make men more able to discern.

Though *all knowledg be good* in it self, as tending *Austin.*
to perfect the understanding : yet *the getting of it is not alwayes good* ; as when it is gotten by *experience of punishment, specially of sin :* as our first Parents got the *knowledg of evill* both wayes, to their, and our cost, in *eating the forbidden fruit.* *A man may buy Gold ;* so may he *experimentall knowledg* too dear.

- Eccl. 1. *Salomon seeking by experience to try the delights of all things*
 and 2. *under Heaven, & being too bold in wading in that stream,*
that he might know the depth of it, fell in, and without
Gods speciall helping hand, had been drowned therein
for ever. Wofull then is the experience, which is gotten
by sin, and miserie, our own, or other mens either : like
 Tertullian. *that of Hexophilus the Physicion, that butchered six hundred*
men, that he might search into mans bodiij nature : destroying
man, that he might know him.

Pl. 77. The Servants of God are sometimes so pressed with the
 sense of present temptations, as that their speciall com-
 fort ariseth from the recourse they have to the *experience of*
the dayes of old, and yeers of antiquitie : considering that God
casts not off for ever, nor forgets to be favourable to his any
more. So some in age, and under temptations, have recea-
 ved more comfort from their former *experience*, though of
 a weaker measure, of grace, in their Childhood, then they
 could of a greater, in their riper yeers.

CAP. XIX.

Of Examples.

THe rules in some Sciences, especially specu-
 ative, and for truth onely, are grounded
 upon *examples*, and gathered by wise obser-
 vation, and induction of particulars : but so
 are not Divine, and Morall rules. Neither
 is any thing to be reputed good, and just in
 it self, and so *exemplarie* to us, because such, and such men
 have done it : but they have done it (if doing their durie
 therein) because it is good, just, and lawfull : and so are
 unto

unto us *examples* of Faith, patience, mercie, and the like; as they in their particular courses expressed these, and the like virtues; and not otherwise. Onely he, that can do nothing but good, is our absolute *example* in things which concern us.

Particular facts commended in Holy Scripture are generall *examples*, and binde to imitation, *when* either *Greenham* the same thing is *elſewhere* commanded in generall; or where either the ground, or drift, or equitie, of the thing in generall. And thus the verie both myraculous, and meritorious works of Christ (though in their particular nature, causes, and ends inimitable) are so far forth our *examples*, and to be followed by us, as the Holy virtues of Faith, patience, and obedience towards God, and of love, and compassion towards men shine forth in them.

Morall *examples* ſerv first for confirmation, and commendation unto others of the truth, and goodnesse contained in precepts; and are therefore called by some the *pledges of rules*. Secondly, for direction in particulars agreeable unto precepts, but not expressed in them. Thirdly, to till men on in obedience active, or passive: for even lazie travellers will hold out with good companie, which beat the path before them. And this help *examples* ſpecially affoord, by taking away the excuse of frailtie, that we are readie to make, against the obedience, which yet we confesse, and are convinced that we owe. *Calvin.* Now the presidents, and *examples* of godly men, as of Abraham the Father of the Faithfull in beleiving under hope *Rom. 4.* against hope; and of Job in keeping patience in extremitie of tryals, and the like, are as a Cloud of witnesses *James 5.* going before us, as did the Pillar of Cloud before the Israelites in the Wildernesse to shew them the way: and

do testifie against our withdrawing hearts, that other frail men, as we are, by the power of the same grace of God, whereof we are made partakers, *have performed due obedience unto God*, in such, and greater tryals, then ours are : So that as in precepts we have the Word of God, and his will in it to direct us ; so in those patterns of godlinesse we have his work, and, as it were his visible hand reached down from Heaven to lead us in the way, which by his Word we are appointed to walk in. By which if we profit not we take the Name of our God in vain both in his Word, and Works ; in which he makes himself known for our good.

He who makes another his *ensample*, really acknowledged both the want, and the desire of that perfection in himself, which he *imitates* in the other. And so

Plutarch *Parmeno* in his (how artificiall soever) *imitating of the gruntling of a Sow*, ayimed but at a swinish perfection :

Lord Wil- The like is to be said of childrens playing of Bulls, and
loughly. Bears, and Horses. To which purpose tended the say-

ing of a great Lord, that *Womens imitation of men (as their perfection) in apparrell, gesture, and the like, might bet-*

Plutarch's *ter be born ; then mens effeminate, and degenerate imitation of Women.* Which also the practise of *Lycurgus* confirmed in *trayning up maiads in manly exercises, and making them thereby, after a sort, masculine ; whereas usually by riot, and wantonnesse, men are transformed into women, and made feminine.*

Many think themselves good enough, if there be any worse then they : But we should not strive with the worst, but with the best rather ; makeing apace, and as fast as we can, after them, though we come never so far behinde them, in wisdom, and goodnesse : as the Apo-

1 Cor. 11 He exhorts the *Corinthians* to be *followers of him, as he was*
of

of Christ. Yea, further, as *Empompus* would imitate Nature, *Plutarch* and no Workman in Painting: So neither should we stint our endeavours, and desires absolutely at the degree of goodnesse, to which any meer man is come before us: but should aym at the verie perfection, which the Law of God requires. Men in shooting aym at the White, though sometime they misse the But. Onely the Law of Psal. 19. God which onely is perfect, must be made by us the absolute rule of our life, and wayes.

As Land-marks are set up by the Sea-shore not onely to teach men which way to take, but sometimes also which to leav: So are sundry *examples* even of good men propounded in Holy Scripture not for imitation, but for warning. And a verie preposterous course it is to follow good men, wherein they do evill: which they that use, are like unto Apes, and Dotterels, that are aptest to imitate men in their mops, and mows, and unseemly gestures. And if it were folly in the *Persians* to *Plutarch* esteem such men the fairest, as had hooked noses, because *Cyrus* their King had such a one: It is meer madnesse in Christians to deem vices vertues, and errours truths, or either the one or other to be embraced, through superstitious admiration of some mens persons, in which they are found. But as the *Egyptians* following the *Israelites* with the *Exod. 14.* dark part of the Cloud towards them, were drowned in the Sea, which the other passed thorow safely: so they who follow good men in their faylings, and not in their vertues, shall surely be punished, when the other escape. Notwithstanding, although *examples* of others great, and antient cannot make sins to be no sins: yet doth it *some-Beza* thing lessen their blame who are misled by such guides; as it was in the Polygamy of the Patriarchs; and both hath been, and is in other the like traditionall evils.

Some pretend the *examples* of good men in their saylings, for the excuse of the evils, which they themselves have a minde to do, and would do, though none ever had done them before them, or should do them after them : Others are indeed misled by their aberrations. In both the Devil shews himself his crafts-master. And hardly can he more improve evill, then when he so works, that a good, or great mans vertues (which he cannot abolish) should countenance, and commend his vices to others. By how much therefore the more any person excelleth in knowledg, wisdom, vertue, or authoritie ; by so much the carefuller must he be, that he furnish not from thence the enemy of Gods glorie, and mans salvation, with weapons of advantage for evill, from whence the speciall means of his overthrow therein, are to be taken ; as, by Gods appointment, they are, from great, and good men. And if any thing possibly could, surely this would make the verie Saints in Heaven sorrowfull for their saylings upon Earth ; that others having by their *example*, or other provocations, been drawn to evill (whereof they never repenting, as the principals did) do for the same suffer the eternall wrath of God, which they by true repentance have escaped.

Examples of Superiours are strong coards to draw on others, either to good, or evill : in which regard, it is rightly said, that *great men have no small either vertues, or vices* : with which that of *Austin* consorts ; *The joy for the great, is great, if they be good, because it is not for them alone.* So on the contrarie, when *Peter* dissembled for fear of them of the Circumcision ; not onely the other *Iews* dissembled likewise with him, but *Barnabas* also was carried away with that their *disimulation*. How good were it for inferiours, that

Austin.

Gal. 2.

that Superiours minded this, as they ought? How much better for themselves? That they might be warned to take heed, that they encrease not the guilt, and extent of their personall sins by making them *exemplarie*. He that having many standing under him, falls from aloft, may easily bruise others besides himself, with his fall. And if *the blinde do lead the blinde*, though *both fall into the ditch*, yet the guide falls under; and so is pressed, besides his own, with the others burthen, that falls after, and upon him. As, on the contrarie, he that furthers others by his holy ensample, in vertue, and godlinesse hath his part in their goodnesse also both in the eyes of God, and men.

CAP. XX.

Of Counsell.



Counsell, by which we consider wisely, whither, *Keckerm* what, and how things are to be done, for profitable ends, is a *secret thing*; and withall so *Menander* necessarie to be taken not onely with God, and a mans self, but with others also; as that *Salomon*, though peerlesse in wisdom, yet had his *Councillors* about him. *Without counsell* people perish, and purposes are disappointed; but in the multitude of *Councillors* there is both *safetie*, and *stabilitie*. It is Gods peculiar to be *all-sufficient* in himself whether for wisdom, or otherwise. No one man but stands need of another; and if for little els, yet for *counsell*.

He that gives *counsell* to another, therein stands in the place of God, who is the *Councillor*, and whose

Esay 9.
Mine,

Prov. 8. *Mine, Counsell is, and sound wisdom.* This, he that gives advice, must well weigh, that he neither dishonour the wisdom, and goodnesse of God, whose place for the dispensing of these attributes, he sustains therein; nor wrong him, by whom he is so far honoured, as to be sought to, as Gods mouth. And so must he also that takes *counsell*; that he may neither seek it at Fools, which none but Fools will do; nor at godlesse persons (specially in matter of conscience) which he that doth, desires to deceave himself, and to mock with God. Now of all *Councillors*, in whom any wisdom, and goodnesse is to be found, the peremptorie, and bold are most dangerous: whose custom is to put men upon extremities, happily fitting their own venturesome disposition, but ofiends above the strain, and strength of their friends, or reach of reason either. Whereas *Councillors*, specially in more difficult, and dangerous cases, should both verie sensibly apprehend the difficultie, and danger of the thing in deliberation; and withall be careful, that they spur not on their friends whom they *advise*, above their pace, lest they tyre them by preposterous reinforcements, and put them upon such difficulties, as they are not fit to struggle with. Warinesse is best in advice; and boldnesse in execution.

Panormit. *Dead men* (to wit, in their Books) were accounted by King *Aphonsus*, for the best *Councillors*. And indeed so are they in regard of one of the best properties of a good *Councillor*, which is sinceritie, and unpartialnesse. A vertue rare, specially in inferiours, who too oft look asquint in their *counsell*: as either casting how to advantage themselves in *counselling* others; or in following the direction of
 1 King. 22 *Achabs messengers to Michajah*, by speaking that which is good to, rather then for the King. Which latter calamitie befalls great men not onely by base perfidiousnesse of flatterers,

terers, but oftens by a just judgment of God punishing them with their own desires, and so ordering that *they that seek shall finde* such as may rather deccav them by flatterie, then trouble them with the truth. Yet in these *dead Counsellors (Books)* there is wanting a lively, and likely discerning of such particular circumstances, as must be observed, and gathered by present discourse, that men *counsell* not at adventure; which no Books can sufficiently provide for. In *Books* we best learn generall grounds of direction; but that skill is imperfect, & must have joyned with it a large, and piercing discourse of the *Counsellors* mind, who by comparing together things past, and present, with due respect to singular circumstances incident, is able probably to gather things to come; in which the life of *counsell* consists.

Some will eloquently propound, and earnestly perswade to good and profitable courses in generall; but in the mean while, give no direction, how or by what particular means to prosecute them, for the attaining to the desired end. Such *Counsellors* are like him that is earnest in perswading with a traveller to hold the right way to the place, where he would be; but shews him not which it is, and what are the marks of it: Or to him, who *trims the Plutarch. Lamp diligently, and fits it to burn, but poures no Oyl into it.* As we understand even most necessarie things in vain, except *Erasmus.* We love them: So blinde love (which alone in effect, the bellows of loud, but windie perswasion kindles in the breasts of many) *avails nothing, where knowledge guides us not in our way.*

The fewest of them that ask good *counsell*, do mean indeed to follow it. Some ask *counsell* onely in good manners, and to make shew of respect to friends: Others for a *Ierem. 42* colour, that they did nothing, but having first heard, what *Ezech. 14*

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such

such and such (it may be, wi'e and godly) could say about it : And not a few, though they pretend to ask, yet indeed intend rather to give *counsell*; that is, to have the courses allowed by others, which they themselves affect. A man may have divers ends, in requiring the *advice* of others, and all of them honest, and lawfull ; provided he alwayes keep his heart free to receave either information, or confirmation, or reformation from others, upon good ground.

Three sorts of men though standing most in need of *counsell*, are many of them most incapable of it. First, They in great prosperitie ; Secondly, They in extream affliction ; And thirdly, Such as are weak, and simple. They of the first sort are, for the most part, high minded, and lifted up in themselves (*Nabal-like*) above the good *counsell* of other men, presuming, that they are able enough to direct themselves. The second are commonly either obdurate, or melted in their miserie ; like Wax, either too hard to receave ; or too soft to retain any impression, as the
 3. Sam. 2. *Israelites for anguish of Spirit, harkned not unto Moses* the messenger of their deliverance. The third are partly incapable of *advice*, through simpleness ; and partly suspicious, either lest they should be circumvented by their friends close-minding their own ends ; or els thought weak, and too simple to govern, and manage their own affairs : by which prejudice it comes to passe, many times, that they become wilfull, and headie ; because they would not be thought simple, and unable to direct themselves.
 Exod. 6.

It is a rule, wherein many wise men have agreed, that it is more available for the Common-wealth to have an evil Prince, and good Councillors, then a Prince good, and vertuous, with corrupt Councillors about him ; for that, it is more like, that one should be bettered by many, then many be corrupted by one.

one. But the mischief is, that such as are nought themselves will make choyse usually of such *Councillors* as themselves are, rather to flatter, then better them : as contrariwise, the good commonly, will chuse such, as may further them in goodnesse.

When a thing verie inconvenient, and absurd is propounded to us, it is not best alwayes to manifest any great dislike ; though we both have it in our selvs, and our reasons for it, never so present : except either urgent necessitie presse a sudden, and violent stop of the matter ; or that we have to do with him, whom we know we can over-
sway, by our reasons, and authoritie : lest by that course our friend take occasion to withdraw himself, and to conceal his affairs from us, and so to steal miserie closely, and, it may be, suddenly also, if he be bent upon his course ; for fear that our importunitie should bring hindrance to his purpose. But it is best, at first, to put off the thing, and to provoke to further consideration, and so to gain time, with some small manifestation of dislike for the present ; thereby, as it were, pointing, and making way for our after more vehement dissuasions. By which course we shall have our friends both ear, and heart more open to receave *advice* from us ; as conceiving, that we neither are forward to crosse his designe, nor caried against him, or it, in passion, contempt, or unadvisednesse.

CAP. XXI.

Of Thoughts.



En say, *Thoughts are free, and pay no tribute* : and this is true being understood of mens Custom-houses, where they cannot be searched, but as they bewray themselves by some outward signe, either word, or work. But so much the more watchfull we had need to be in our selvs, over those close commodities, lest we willingly feed a filthy, though secret sinck within us ; which in time will shame us before men, as it stinks in the mean while, where it is, in the Nostrils of God ; and men for it. Besides, if we do evill in word, or deed, men may help us, either by contrarie examples, or friendly reproofs, or hatefull upbraydings, or just punishments : but against sinfull, and un sanctified *thoughts* we have no help but from God alone, and our selvs, by his grace ; to whom alone they are known.

Everie *thought* of evill is not an evill *thought*, but onely such as to which we adjoyn either consent of will, or, at least, delight of affection. For besides the *thoughts* of, or about evill, which are either in pure speculation, or naturall consideration of the thing, or with averfenessse of affection from the matter *thought* on ; there are *thoughts* meerly by suggestion from Satan ; who being a Spirit, and having such affinitie of nature with our Spirits, and Souls, can unite, himself, in his suggestions, with our imagination, after a manner by us unconceivable ; and offer unto us *thoughts* of great evill : which yet
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we may by grace so resist, as that they are to be accounted his sin, and our crosse onely, who are constrained to bear such temptations; as we are compelled oftentimes to hear, and bear the ill counsell of wicked men his Instruments, with sin in them, and grief in our selvs; but without our sin, if we no way hearken unto them: yea with commendation, both in the one, and other, in the victorie of Faith which we obtain over them. Indeed we are too readie to receav such suggestions; as tinder is to take fire; specially being subtilely fitted by Satan to our speciall inclinations, and occasions: and so must be more carefull either to prevent them by nourishing in our selvs an abhorring of them; or to quench them if they arise, by the stream of Holy meditations running in our hearts.

They whose words, and deeds are faultie, and evill, and yet plead their good *hearts* towards God, are like malefactours, who being convinced of theft, or the like naughtinesse, by plain evidence, to their faces; do appeal to the testimonie of such persons for their purgation, as they know cannot be found. If the hearts of such men could be seen of others, as their works, and words are, they would appear worse then they; as they do to God who seeth them. There is no evill in the mouth, or hand, which was not in the heart first, as the stream in the Math. 15 Fountain: *Neither can the flesh be corrupted, except the mind Ambrose. be corrupt first.*

Men judg of our *thoughts* by our words, and actions: but God of our words, and works by our *thoughts*; accounting the thing whether good, or evill, as done in his sight, if once it be resolved on in the purpose of the heart; Thus *Abraham offered up Isaack by Faith*; and *Indas did that* Hebr. 11. which he meant to do. And as God judgeth of us, and of Iohn 21.

Prov. 12. our doings; so ought we to do our selvs. *The thoughts of Cartwright the righteous are righteous. And by these, good and evill men are best and truliest differenced one from another:* Whereas all outward works ly common; and are many of them oft exercised equally by good, and bad. No outward works are so good, but Hypocrites have done them, at times: And few, or none so evill, but some godly haue at some times (by temptation) fallen into them. But how alike soever the outward faces of such sinfull actions be; the difference is great in the heart of the doer, and is so seen of God to be at the verie time of the doing; and by after and better fruits in their time, so manifested unto men afterwards, to have been at that time, when in the outward evill act no such difference could appear. But our onely comfortable course, and that by which our hearts are assured before the Lord, is, to provide, that in them may run constantly so strong a stream of holy purposes, and settled thoughts, as may both overbear the contrarie current of our flesh, and lusts; and also carrie with it our outward man to all good, and godly practises.

CAP. XXII.

Of Speech, and Silence.



Man is endowed above beasts, especially with reason, and with *speech* to utter it: without which, his reason, how deep, and profound soever, were little more profitable unto others (nor many times to himself neither) then a Spring hidden in the ground. Hence the *tongue* is called the *Index* of the *mind*: and as by the *Index* we know what is in the Book; so do we by the *speech* what is conceived in the heart. *Out of the abundance of the heart the mouth speaketh.* And Math. 12. so readie is the passage from the heart to the *tongue*, as that what is conceived in the one is usually brought forth by the other: neither doth any outward thing so soon bewray a man, as his *words*. Though *Jacob* brought Genes. 28. his Brother *Esaus* hands, and neck, and meat, and sauce, and smell, to his Father *Isaak*; yet could he not bring his tongue and voice: And though a man put upon his hands the Gloves of dissimulation, and the Shoes upon his feet, and mask his face never so cunningly; yet can he hardly so tip his *tongue*, but, in a short time, a wise man will discover him, & discern whether he be good, or bad; specially whether he be wise, or simple. Great is the affinity between the heart, and mouth: And so the Second Person in Trinitie is not called the Work, John 7. but *The Word of God*. Revel. 19.

Salomon in his *Proverbs* compares the *speech* of a wise, and righteous man to a *Tree of Life*, and to a *Fountain of Life*,

Life, and to many other pleasant, and profitable things:

Carrwright Which *must teach* both *them that speak to preserv pure that Fountain,* and to prune, dig about, and manure, with all diligence, that Tree; that it may bring forth fruit to the hearers: And so must it teach them that hear, not to neglect that benefit, but to admit, and receav the words of truth, and wisdom, as *seed, by which they also may conceav, and bring forth goodfruit.*

Prov. 15. *A word spoken in due season is like Aples of Gold in pictures of Silver:* And so a wise man must provide, that his words be not onely Gold for their worth, but also framed to silver-like opportunitie: *There being a time*
Hugo. *When nothing, a time when something, but no time when all things are to be spoken.*

Psal. 1. That which is generally spoken of a *blessed man,* that he is *like a Tree that brings forth his fruit in due season,* may specially be applied to the *aples* of the tongue, and fruit of the lips. For the bringing forth of which, he that can observ and take a due season, shall as effectually promote his purpose, as he that takes his pull at the Bell-ringing. *Prov. 29* *A fool will utter all his mind,* and is readie to burst, if he speak not whatsoever he thinks: *But a wise*
Seneca. *man will keep a word for afterward:* and will neither run before, nor neglect; but follow opportunitie. Want of wisdom makes men commonly too forward in speaking, and over-much wisdom too backward. As the Bird oftens flies away, whilst the Fowler still seeks to get nearer, and nearer her: so doth golden opportunitie many times, whilst we wait too long for better, and fitter passage for our *speech.* It is better then to take a reasonable good opportunitie presenting it self, then to adventure the losse of all by wayting still for a better.

He that takes up the time (specially wise, and godly men being in the companie) with unprofitable (how much more, with ungodly) *speech*, besides the *account* which *he must give to God for everie vain word*, that is, for evere word not some way or other, profitable; greatly wrongs the whole companie, in hindring the *speaking*, and hearing of better things by his vanities; which are like ill humours filling the stomach, and taking from it both appetite of, and benefit by better meat. *Let not thy speech, saith one, be vain, but such as serves either to coun-* Math. 12.
self, or to perswade, or to comfort, or to direct: And the Apo- Seneca.
stle more Divinely, *Let no corrupt communication come out of your month, but that which is good to the use of edifying, that it may minister grace unto the hearers.* He that doth this, is Ephes. 5.
Gods Minister, in his place; and hath his part in the honourable prayes of that wise King, *into whose lips grace* Psal. 45.
was poured.

He that can rule his tongue (considering how unruly an evill that little member is) is able also to bridle the whole body, Iam. 3.
and is a perfect, and entire man, and he to whom no Christian dutie is impossible. This he that cannot do, though he seem religious, both to himself, and others, decea's both; James 1.
and his Religion is in *vain*. If this rule were well minded, and rightly applyed; either more would bridle their tongues, or fewer seem religious to themselves, and others then do.

Many affect *speaking* in an imperious and commanding accent. Some out of familiar boldnesse with friends: But such may easily be *more bold then welcom*, if they have not both good knowledg of, and interest in their so commanded friends. Men write to friends, *Yours to command*, and offer their service: But they that will take all, either in substance, or ceremonie, which

their friends offer, will wearie them in time. Some fools also affect masterfulnesse in *speech*, specially with underlings. And of them I have known some so swoln in the mouth, as they have thought, that if they gave their Servant a better name, then *Sirra*, or *Boy*, they lost of their authoritie. There are also which love to snarl, and use surly, and currish *speech*, especially towards inferiours, or equals either. It is pittie such are not over some great mens Dogs, to order, and govern them. Such become unfociable, and burthensom, and abuse the singular benefit of God, and Nature (the tongue, and *speech*) bestowed on men for the mutuall intercourse of their reasonable conceptions, and preservation of humain societie. On the contrarie, besides other benefits, there is nothing, by which men may at so cheap a rate purchase good will, especially at their hands, who are of a lower rank then themselves, as by kind, and respective *language* : which made *Titus Vespasian* say (as he also proved the good of it by experience, gayning the opinion, and name of *The darling of man-kind*) that *A Prince should never send away any petitioner discontented.* And, albeit, as the saying is, *Fair words make fools glad*; yet so do they wise men also. Good *language* ioyned with reall performance, is as a pleasant sause to wholesome meat. Without performance, where abilitie is wanting, it ought to be as acceptable (though it stand us not in so good stead) as if the thing we desire, were done for us : and in that case we should account of good words, as *Diogenes* did of his wortles, which were for sause to other meat ; and for meat, when he had no other. And even where men sayl us in that, which both they are able to perform, and we have reason to look they should ; better we receav from them good words, then

Sueton.

then otherwise : seeing they carrie with them some appearance of respect to him, to whom they are used ; whereas the contrarie cast withall contempt upon his person ; which is more grievous to most men, then a moderate disappointment in their suit.

Words are like Cloathes, used first for necessitie, after for convenient ornament, and lastly for wantonnesse. Neither do harlots more strive to inveagle fools by wanton tricking, and trimming themselvs ; then do fawning Oratours, and word-wise men, to allure vain hearers, and readers (who, as one saith, had rather be strewed with flowers, then fed with fruits) by curious, and affected forms of speech. Such deserv (though they oft *Plutarch* get a better) the reward of the Harper, whom *Dionysius* pleased with hope whilst he pleased him with singing : and there an end of both. And truly I know few things by which men are either more puffed up in themselvs, as *Theodo-Theodores* *ret* taxeth *Chrysostom*, or purchase from others with lesse desert, greater opinion of excellencie, then by curious and affected eloquence, whether in pompous, or plausible speech, without weight of matter. This is vanitie in all subjects, and in Divine matters, profanenesse : And so the truly learned Apostle professeth, that his *Preaching* ^{1 Cor. 2.} was not with perswasible words of mans wisdom, but in demonstration of the Spirit, and power ; that the Churches saith should not stand in the wisdom of men, but in the power of God. He that (without sound information of judgment going before) is either by eloquence, or earnestnesse perswaded to the liking of any course ; will, if he meet with an opposite Oratour more eloquent, and vehement, then the former, be as lightly dissuaded from it, and perswaded to the contrarie. As a woman over-curiously trimmed, is to be suspected ; so is a speech.

And indeed he that goes about by eloquence, without firm ground of reason, to perswade, goes about to deceive; and he that suffers himself so to be perswaded, is willing to be deceived. I may, and will do some thing for importunitie of *speech*, but if I like any thing the better, I follow passion, and not reason.

Cicero. He is rightly eloquent, who observing decorum, and tempering his stile according to his person, can speak fitly, fully, and eloquently of all things; temperately of mean things, and weightily of matters of importance: and not he that can magnifie his mouth above measure, and the weight of the matter; and draw Hercules his hose upon a childes leg; which the wise King counted no matter of commendation. And besides affectation, in which men strain the strings of their *eloquence*, to make persons, or things as good, or bad; or as great, or small, not as they are, but as the speaker can; I have known some by an abused benefit of nature, and art, so impotently eloquent, as that they could hardly speak in prayse or dispraise of person, or thing, without doubling, and trebling upon them superlative synonomies of honour, or disgrace. Such Oratours would make notable market-folk, in crying up their own wares, which they meant to sell; and in making other mens, which they would buy, double nought.

Prov. 20.

Both length, and shortnesse of *speech* may be used commendably, in their time; as Mariners sometimes sayl with larger-spread, and sometimes with narrower-gathered Sayls. But as some are large in *speech* out of abundance of matter, and upon due consideration: so the most multiply words, either from weaknesse, or vanitie. Wise men suspect, and examine their words ere they suffer them to passe from them; and so speak the more

more sparingly : But fools pour out theirs by talents, without fear, or wit. Besides, wise men *speake* to purpose, and so have but some thing to say : The other *speake* everie thing of everie thing, and thereupon take libertie to use long wandrings. Lastly, they think to make up that in number, or repetition of words, which is wanting in weight. But above all other motives, some better, some worse, too many love to hear themselves *speake* ; and imagining vainly, that they please others, because they please themselves, make long Orations, when a little were too much. Some excuse their tediousnesse, saying, that they cannot *speake* shorter : wherein they both say untruly, and shame themselves also : For it is all one, as if they said, that they have unbrydled *tongues*, & inordinate passions setting them awork. I have been many times drawn so dry, that I could not well *speake* any longer, for want of matter : but I ever could *speake* as short, as I would.

Some have said, that *hurt never comes by silence* : but they Numb. 30.
may as well say, that good never comes by *speech* : for where it is good to *speake*, it is ill to be *silent*. Besides, he that holds his tongue in a matter that concerns him, is accounted, as consenting. Indeed lesse hurt comes by *silence*, then by *speech* ; and so doth lesse good. Some are *silent* in weaknesse, and want either of wit to conceave what to *speake* ; or of courage to utter what they conceave ; or of utterance, where the other defects are not. They of the first sort are not desperately foolish, seeing they are sensible of their own want ; which is half the way to mending it : there being *more hope of such a fool, then of a man wise in his own conceipt*, that is thinking himself wiser then he is. Prov. 27.
Besides, such have the wit to cover their folly ; and a *fool whilst he holds his tongue, is accounted wise* : whereas a *babling fool proclaims his foolishnesse*. Chap. 17.
For the second, though it be Chap. 12.

- Seneca.* a miserie for a man to be compelled to keep silence, when he would speak : and that the prison be strait, where the verie tongue is tyed, yet he wants not all wit, who can for fear of
- Prov. 18.* danger hold his tongue, and not make his lips the snare of his Soul. Some again are silent in strength of wisdom, and others of passion. As deep streams are most still ; so are many, of deepest judgment ; through vehement intention of mind, upon weightie, or doubtfull matters ; whereas the shallower are lower, and more forth-putting. And
- Plutarch* here the testimonie which *Spintharus* gave of *Epaminondus* hath place, that he met with no man in his dayes, that knew more, and spake lesse. Again, in some, vehemencie of passion, and affection dams up the passage of speech. The grief is moderate which utters it self ; that which is extream is silent.
- Seneca.*
- 2 Sam. 13* So *Absolom* hating his Brother *Amnon* to the death, spake neither good, nor evill to him. Lastly, there are who can bridle their tongue in discretion ; and know, not onely how to
- Eccl. 3.* take the time to speak, but also the time to keep silence : which surely is no small commendation in a wise, & able person. And this the Phylosopher knew well, who, when all the rest of his fellows (being ech to present the King with some notable sentence, or other) were forward to utter everie one his ware, desired of the Kings messenger, that it might be certified in his name, that he had skill to hold his peace, when others were forward to speak.

CAP. XXIII.

Of Books, and Writings.



Writing is the speech of the absent : and even he that gives a *Writing* into the hand of another, to be read by him ; thereby, after a sort sequesters his person from him, and desires to speak with him being absent ; and that to his advantage, if his personall presence and speech may endanger either contempt, or offence.

The Lord God in providing, that the *Books* of Holy Scriptures should be *Written*, effectually commended the *Writing*, and reading of other *Books* touching all subjects, and sciences lawfull, and lawfully handled. For though the difference be ever to be held between Divine, and humain *Writings*, so as the former may worthily challeng absolute credence, and obedience, as breathing out onely truth, and godlinesse ; whereas the other are not onely to be learned, but judged also : yet even in humain *Writings*, the truth in its kind, is taught commonly both more fully, and more simply, and more piously, then by speech. For howsoever the lively voyce more pierce the heart, and be apter to move affection, and that to the receaving of truth, and goodnesse not onely by love, and liking, but by Faith also, and assent (for *Faith comes by hearing, and hearing by the Word of God*) : yet men seldom take either the pains, or Rom. 10. time to lay down things in speech, which they do for public *Writings* : neither can any possibly either have the oportunitie to hear the tythe of that which he may read for information, or take the time for the full understanding of things remarkeable spoken, which in private reading he may

Tertul.

may do. Besides, men are commonly in their *Writings* both freer from passion in themselves, and from partiall respect of others, then in their speeches. And hence it comes to be said of *dead men*, that they are the *best counsellors*; to wit, in their *Books*, wherein they are freest from affection one way, or other. Lastly, though the Father found some in his time, who *because Christ had said, Thou shalt not swear, thought they might do that in Writing, which they might not do in speech*; and confirm Idolatry with their *hand*, so they professed it not with their *tongue*: yet it is usually found otherwise; and that men are, or would seem to be more religious in *Writing*, then in speech. Who ever shall finde a black-mouthed blasphemers cursing, & swearing in his *Books*? though in daily speech he scarce utter ten words without oath, or execration. Yea are there not many, who by the glosse of pietie cunningly set upon their *Writings* published to the World, steal the opinion of pietie, & vertue from strangers, and those that know them not; whose ordinarie conversation in word, and deed to them that are acquainted therewith, proclaims them no better then verie Atheists, and Epicures? I ad, even touching conferences, and disputations of purpose appointed, and used, for light of truth; that though they may be, and are singularly profitable for that purpose, to a modest, and tractable disposition, which will as well hear, as speak; and be as readie to learn truth of others, as to teach it them: yet to men of more unquiet, and stiffe spirits, the reading of *Books* is a course far more convenient for information: For that therein will not be the provocation to inordinate anger, and passion, which in speech oftens falls in. Besides, he who comes to dispute, comes specially to shew the truth to others: but he that comes to read an Author, comes specially to learn something from him, for the most part.

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Great care is to be taken, and circumspection used in *Writing* of Books; not onely (though specially) for conscience of God; but also because the Author therein exposeth himself to the censure of all men, and those not onely then living, but also to be born, when he is dead, and rotten. And under their censure he comes, whether he be wise, or foolish; learned, or ignorant; of sound, or of corrupt judgment: and in part therewith, whether of vertuous, or vicious disposition. *He that commits any thing to Writing gives men a Bill of his manners*: which everie one that reads may put in suit against him, if there be cause, in the Court of his own heart, and neighbours ear. *Seneca.*

Some through extream diligence are devourers of *Books*, & of infinite reading: in whom if their be found any answerablenesse in memorie to retain, judgment to dispose, and wit accordingly to improve things read; such persons prove singular. But this is rare by reason of the different temper of the brain requisite for such furniture. Some are of great reading, but of so slipperie memorie, as they are like Water-conduits, which what they continually receav in at one end, they let out as fast at the other. Some again are meer *Indexes*, serving for nothing but to shew, where, and in what Authours, things are to be found; by benefit of their strong memorie. There are also of those great *Book-men*, that know better the most other mens judgments, then their own, in matters of controversie, through injudicioufnesse, or irresolution; and if they come to settle upon any rather opinion, then perswasion, it is commonly according to the last *Book* which they read. It is best for ordinarie capacities to travell in some few *Books* (though by occasion they may step into many, and the

same picked by good advice, of unpartiall, and experienced men; and those throughly to digest, and discourse upon; as it is best for weak stomacks to eat of few, and wholesom dishes: Which may also be done for further use, extention, and applycation, then the Authour himself conceived, or at least, expressed. And though *Lucilius* wished, that his Books might be read neither of men verie learned, nor altogether unlearned; lest the one should understand nothing, and the other more then he intended: Yet indeed he reads a Book ill, that understands not something more either in, or, at least, by it, then the Authour himself did in penning it.

As the maladies of the minds of many have been cured by reading of Books; so have the diseases of the bodyes of some, and those such as wanted no other Medicines; if we may beleev Histories: As of *Alphonsus King of Spain*, by reading of *Livy*; and of *Ferdinand King of Sicily*, by reading of *Quintus Curtius*. The cure is both more common, and more excellent, which the reading of the Holy Scriptures affoord.

CAP. XXIIII.

Of good intentions.



And *Good meaning* no more sufficeth to make a good action, then a fair mark doth to make a good shot, by an unskilfull Archer. This hath been fully verified in the Iews, who out of no lesse *good end*, then *the Zeal of God*, and desire (such as it was) to *do him* pleasing service, persecuted Christ, and his disciples to the death. What *intention* could be better, or action worse? We must not therefore take the *sanctuarie of fools* by *good meanings*, without knowledg: but first setting our faces towards heauen by *meaning well*, must further so far honor God, and humble our selvs unto him, as to resigne our whole man also into his hands, to be guided by him in the way thither: joyning our prayers with his, who had lesse need to fear stepping aside that way, then wee, and yet said, *With myne whole heart have I sought thee; o let* Psal. 119. *me not wander from thy commaundements.*

And yet albeit a *good end* alone suffice not; yet there is nothing eyther *good*, or *tolerable* without it, no not though *Austin.* it have never so good successe. Although the *good meaning* excuse not wholly yet the *exill* wholly condemns. This *good in-* Bernard. *tention* and *end* is the first, and last in everie lawfull action. It is the first, and that which sets the agent awork to do what he doth, whether working reasonably, or naturally. It is the last, (and so the best) and that at which he aymes, as the perfection of his work.

And this, where it is found God so much regardeth,

as he sometimes prevents an evill action in him, in whom he sees a *good intention*; as is to be seen in *Abime. Gen. 20.* *king of Cesar, whom God kept from sinning against him, and suffered not to touch Sarah Abrahams wife, because he had taken her into his house, in the integrity of his heart.* Sometimes also God rewards the *good purpose*, yea though he refuse the work intended, as incompetent, for some speciall cause; as in *David, 2 Sam. 7.* when he would have built the Lord an house. Always, he that *means well*, yea though the work be evill, which he doth, makes the divell (after a sort) serv God in it. He that doth that which is good in it self for an evill *end*, makes God serv Sathan: He that doth that which is evill for a *good end*, makes Sathan therein (though not warrantably) serv God; as the means serv the *end*. And considering how litle truly-good-doing there is amongst men, in comparison; it were well there were more *good meaning*, yea though it were without knowledg. By which both fewer mischeifs would be done, & they that are done would therein be lesse heynous. *We measure things* (sayth one, and it is true, in a respect) *by the ends of goodnes; and so better misse, and we shall misse lesse, in the means, then in the end.* He who hath the mark in his ey, and aymes at it, will hardly misse so much, as he that takes a wrong mark to shoot at. And for true goodnes; He who gets this generall grace, to have his heart indeed, and seriously bent upon the course of piety towards God, and innocency towards men, the Lord wil not so far suffer to erre in his way, as to misse of heauen in the end, notwithstanding his particular aberrations of humayn frailty; which God will cover under the veyl of his rich mercy, by the persons sincere sayth, and generall repentance.

CHAP. XXV.

Of Means.



Means are so called of the middle place which they hold, betweene the efficient and finall causes; serving the one for the furthering, and atcheiving of the other. And so all creatures, whether persons, or things, come under this account, in respect of him, *from whom, and for whom all things are.*

God is able without *meanes* to doe whatsoever work of power he doth, or can doe by them: and the reason is playne, for that he both creates, and provides the *meanes*; and also giues the blessing upon them, by which they are avayleable. Neyther (if we minde it) hath the Lord ever done greater workes then those, which the hand of his power hath wrought eyther *immediately*; or by *meanes* very weake, and feeble; which being improved by Gods omnipotency haue produced wonderfull effects. Thus God and frogs could plague Pharaoh and all Egypt: So can the H. Ghost and simple preaching make men wise unto salvation. Exod. 8.
1 Cor. 1.

God often useth *meanes* verie weake and base, not because he wants better; but partly for his owne glory: as first for the glorie of his goodnes, that being so mightie, and excellent in majestie, he will vouchsafe to imploy them: and secondly of his greatnes, in bringing to passe what he will by them, as he tould Gedcon, *Iudg. 7. the people were too many for him to save Israell by. When men make wars they gett the powerfulllest helps they can, therein* Philo Iud.

bedraving their owne Weaknes: Whereas God, on the contrary wanting no mans help, oft times makes choyse of weakne means, as needing none: Partly, the Lord doth this for the means themselves, that they which God so farre honours, specially for good to men, should not be despised: and partly for others; that none should be overmuch affected with, or to them.

To trust to *means* is Idolatry: to abuse them, want of wisdom, or of conscience, or both: to neglect them, cyther desperatenes, when a man is without hope of good by them; or presumptuous tempting of God, when he expects good without them; or sloath, when he will not trouble himself with them. With all which, unthankfulness to the Lord is joyned, who provides them as helps against our infirmities: and therewith profane sawcines also, if with the contempt of the *means* which we have, we long after such as we have not; as did the Israelites in the wilderness, in *loathing manna*, and *lusting after flesh*; and the Jewes in despising

Num. 11. *Christs miracles upon earth, and desiring to see a signe from heaven of him.* We must then (as one sayth) *minge our owne sweate with faith to make a sweete odour withall to God.* For though his power be not bound to *means*, yet his will bindes us to such, as he in mercie affoordeth; partly as helps of our faith, which need such glasses wherein to see Gods helping hand; and partly to exercise our obedience; and partly to stir up our diligence. And this we must do the rather, for that when God purposeth good to, or by a man cyther, he commonly provides him *means* accordingly: which, when opportunity serves, he expecteth he should use, in good conscience, for attaining to the good unto which they, as it were, lead him; which to neglect, is to disobey a kinde

Num. 11.


Matt. 16.

kynde of reall calling from God. In the carefull use of naturall *means* we shew most wisdom, and that we are not like beasts without understanding: and of supernaturall *means*, prayer, and the like, the most grace: and that we are not as men which know not God.

A man must be sure in his most carefull use of *means* alwayes to bear in mynde the end for which he useth them; that he be not like the messenger, who so myndes his way, as he forgets his errand; To sever the *means*, and end to which they lead ordinate, is vanity, in all courses: in divine matters, mere madnes. He that sinning without repentance, looks to escape hell, separates the end from the *means*: He that without fayth, and obedience lookes for heauen, separates the *means* from the end, which he aymes at. Both would pervert Gods word, and work of providence.

CHAP. XXVI.

Of Labour, and Idlenes.

 O D, who would have our first father, even in innocency, and being Lord of the whole world, to labour (though without payne or wearisomnes) in *dressing the Garden*; and when he had sinned, to eat his bread with the sweat of his browes, would haue none of his sinfull posteritie lead their life in *Idlenes*; no nor without exercising themselvs diligently in some lawfull calling, or other. I say diligently: For as poore men play for recreation, now and then: so do

Gen. 2.
and 3.

- so do rich men *work*. But that sufficeth not. For God who hath in the naturall body appointed unto every member its office, and function, which it is constantly to exercise; would have no member in any societie, or body of men ordinarily unemployed. Neyther doth that man (how great, or rich soever) keep a good conscience before God, who makes *labour* but an accessorie, and not a principall, and that which takes up his ordinarie tyme. *Man is borne to fore labour*, in body, or minde, as the spark to fly upward. In heauen is onely rest without *labour*: in hell, restless payn and torment: and as sin makes the earth (which is between both) liker to hell, then heauen; so God for sin bath given to the sons of man *soar travail to afflict them upon earth*. And that in most wise, and gracious providence, considering the mischeifs that come by *idlenes*: as, *The weakning of the endowments of nature*; whereas *labour brings strength to the body, and vigour to the mynde*: yea the consumption of grace, as rust consumes the iron for want of using: yea, whereas *idlenes brings bodily poverty like an armed man*: it brings not onely spirituall povertie in graces with it, but withall, a legion of vices, like so many armed divels; puffing up the flesh with pride, and making the heart Sathans anvil, (who is commonly least idle, when men are most) whereon to forge a thousand vanities, and sinfull lusts, as having a fit opportunity to *perswade men to doe evil*, when he findes them doing nothing; that so they, who will not sweat in earth, eyther with the labour of the hand, or heart, (though king *Aphonsus* sayd that God, and nature had given kings hand as well as other men) might sweat in hell: and that if they will not bear their part in the payns of men, they might partake in the payns of the Devils. Whereas, on the contrary, if we doe that which is good, and well done, though with labour, and paynesfulness; the
- Iob. 5.
- Eclcf. 1.
- Plutarch
- Ringelb.
- Prov.
- Ierome.
- H. Smith.
- Bernard.
- Seneca.
- Musonius.

the labour is soon over, and gone, whereas the goodnes and reward thereof *remayns behinde*.

Proud folk despise *labour*, and them that use it: And so it would be thought by many, far meaner then *Iosephs brethren*) a disgracefull question to be asked, as they were by *Pharaoh*; *Of what occupation they were?* And this difference I have observed, for the matter in hand, that whereas in plentifull countryes, such as our own, it is half a shame to *labour*: in such others, as wherein art and industry must supply natures defects, as in the country where I haue last lived, it is a shame for a man not to *work*, and exercise himself in some one or other lawfull vocation. And in truth, there is more comfort to a good man in that which he gets, or saves by his *labour*, and providence, and Gods blessing thereupon; then in that which comes to him any other way. For he considers it not onely as a fruit of Gods loue, but withall, as a reward of his obedience unto Gods commandement of *labour* and *travayl* to be undergone in this world of the children of men. It is a blessing upon every one that feareth the Lord, and walketh in his wayes, that he shall eat the labour of his hands. And, he that without his own *labour* eyther of body or mynde, eats the labour of other mens hands onely, and lives by their sweat, is but like unto lice, and such other vermine. Let every godly Christian, in his place, say with Christ, *I must work the works of him that sent me, while it is day: the night cometh when no man can work.* *Longa quiescenti tempora fata dabunt.*

It is a great blessing, when God gives a man grace, and wisdom to take *pay* about things first lawfull, and secondly profitable. The diligent in evill are but like the *divell*, who compasseth the earth, and that like a sea *gog*: on, seeking whom he may devour. Such do best, when

Seneca.

they do least. The life of others is *inquieta inertiā*, busying, and oft times troubling both themselves, and others, with things altogether unprofitable; like the kings of *Egypt* in building their Pyramids, to the mispending of their own mony, and peoples labour. I have known divers, that with the tithe of the study, and payns taken by them, had it been rightly improved, and to profitable uses, might have benefited both themselves, and others far more, then they have done, with all their diligence, and that with good meaning also.

Ierom.

Labour spent upon things eternall must not be counted lost, or too much : seeing temporall things of any worth are not usually obteyned without it. And surely, if heaven, and happines could be had with so litle payns and trouble, as the world reckons; it were strange, if they were worth the having. And yet how many might obteyn *the pearl of Christ promised* with lesse payns, then they take for earthly and transitory things, which yet oft times they are disappointed of? yea, I add, then many take for hell, which their wickednes brings upon them unavoydably? Labour not for the meat which perissheth : but for that meat, which endureth unto eternall life, sayth Christ our Lord.

Iohn 6.

CAP. XXVII.

Of callings.



THE effectuall *calling* of a Christian is that by which the Lord first differenceth actually, and in the person himself, the elect from the reprobate: and by which the *called* approacheth, and draweth nigh unto God that *calleth* him: and that takes away his sin, which separated betweene the Lord, and him; both by justifying, and sanctifying him.

This generall *calling* of a Christian is incomparably more excellent, and honourable, then any particular *calling*, and state whatsoever. By it we are *blessed with all spirituall blessings in heavenly things* both for *grace*, & *glory*. It alone is properly an *holy calling*, hallowing all other *callings*: which also are so far lawfull, and lawfully used, as they further it; and not otherwise. If the excellency of it were well weighed, & rightly prized, no man honoured therewith should be thought worthy to be despised for any other meannesse; nor without, it to be envied for any other excellency how glorious soever in the worlds ey.

Ephes. 1.

1 Cor. 7.

These two mayn priveledges of Gods providence the elect before their effectuall *calling* are made partakers of, aboue others. The former that into what other, or howsoever otherwise greivous sins they fall, yet they are kept by the power of the Lord, from *sinning against the Holy Ghost*, of which there is *no forgiveness*: And this the Apostle insinuates, where he testifies of

- 1 Tim. 1. himself, that before *his calling by grace, he was a blasphemer, and persecuter; but doing it of ignorance, in unbelief, he obteyned mercy*: which if he had done of malicious knowledg, he could not possibly have done. The second priveledg is, that though such a man may fall into great dangers, so as there is oft but a step between him and death; yet still God will rescue, and keep him alive, till he be effectually *called* to the participation of his grace in Christ: witnesse *the Iaylor in Philippi*. God calls a man actually in tyme, as he hath chosen him in his eternall decree; that is, as he hath purposed to *call*, and save him in due tyme. And if there be a particular, and effectuall calling of some above others, then was there undoubtedly a particular election, or purpose from eternity in God so to do: except we will say, that God doth that in tyme, which he did not from eternity purpose to doe. And if the Lord work no otherwise in *calling* of any to the grace of Christ, then by outward means, and motives, so leaving them, as some say, to the freedom of their will to determine it self by chusing, or refusing the grace offered in the gospell; then are many wicked men, so liveing and dying, more bound to the Lord for his work of grace towards them, then are divers his holy, and faythfull servants. The reason is, becaute many of the former have been made partakers of the outward means, and motives of grace, in preaching of the gospell, godly examples, and education, in far greater meature, and more ample, and excellent; then many of the latter have been: Neyther are the true servants of God, by this doctrine, to go so far in humble thankfulnes to God, as did the prowd *Pharisee* in the Gospell; who *thanked God, that*
- Act. 16.
- Luke 18. *he was not like the Publican, and other sinners.* For whatsoever els they have cause to thank God for; by these mens gospell,

gospell, they have cause to thank themselves, and not God, that they are *not like other men*, who haue been made partakers of as great, and ample outward means, and provocations of grace, as they have been.

A lawfull *calling* is necessarie for every lawfull work: the generall *calling* of a Christian, before we can perform any Christian work aright: and so a particular *calling* to this, or that state of life, before we perform the works thereof. The inward *calling* is requisite in regard of God, who knows the inwards of the man, and with what heart, and affection he undertakes any state, or action: so is the outward also, because *God is the God of order*. Also, when a man knows himself to be orderly *called* to a condition of life, he both sets himself more chearfully, and roundly to the works thereof, wherein he is assured he serues Gods providence by his order, and appoyntment: and with fayth expects a blessing from God upon his endeavours in that course of life, in which his hand hath set him; and with all, bears with comfort the crosses befalling him therein: as wee see in *David*; whose sheild of comfort against all darts of danger was, that *God had selected him* Psalm. 27. *unto himself, and annoyated him his king upon Sion the moun-* and 3. *tain of his belynes.*

Little account is made by many of a lawfull outward *calling*: whereas indeed it is that alone, by which all states (save those that are naturall, and so are subject neyther to election nor change) are both constituted, and continued. For what makes him, who yesterday was none, to day to be a magistrate in the common wealth; minister in the Church; steward in the family, or any other officer, or member in any orderly society, but an orderly outward *calling* by them, who have lawfull authority to confer that state upon him? This being neglected opens a gap to all

Calvin.

confusion in all states. The gifts of a man enable him to his office; his grace sanctifies both the gifts, and office to the person; his *inward calling* perswades his heart to undertake the outward in *desire to glorify God, and in love to men*; his execution of it in the works thereof presuppose it; and testify his faithfulness in it: but onely the outward orderly *calling* confers the outward state, and condition of life.

1 King. 3.

Chap. 4.

Abilitie for a mans *calling* is greatly to be desired for many reasons. For, first, it is a thing well-pleasing in Gods sight, specially in the most serviceable courses of life, as we may see in *Salomon*, who being *called* to the state of a King, desired above all other things, kingly endowments, and therein *pleased God* greatly. Secondly, He whom God *calls* to a place, or sets over a busines, he enables accordingly; as he did the same *Salomon*, being set over a people many in number, as the sand by the sea shore, with *wisdom, and largenes of heart, as the sand by the sea shore*. Thirdly, It is great ease to a man, when he is mayster of his place, and course, and able to play with it: otherwise, if he be compelled to strive continually with it; it will both make his life burthensome; and force him at some time, or other, to let fall the works thereof, as unable to weild it. Yet if such a one be willing, and able to bear it out, it is a good way for him to grow to great perfection, by daily improveing his abilitie to the full: as *Milo* by using to bear a calf every day, proved able to bear him, when he was grown an ox. Fourthly, It is an honour to a man to be excellent in his *faculty*, yea though it be mean in it self. And so men excelling in mean trades, or *callings* are more regarded, then those who are mean in more excellent faculties. One sayeth truly, that *even plow-*

Pindarus.

men and sheep-herds being excellent are applauded. Lastly, the

the unskilfulnes of the artisan dishonours the art it self how excellent soever, in the eyes of many: although in reason it should not so be; seeing that *the more excellent any profession is, it finds the fewer, whose worth can answer its excellencie.* Erasmus

Although *callings* most usefull, and necessarie, are most despised by proud folks; both because they are ordinary and common; and followed by mean, and ordinary persons: yet it stands with a good conscience to provide, that our *course of life* be such, as in which we benefit humayne societyes. And an uncomfortable thing it is to him, that hath any either feare of God, or love to men, to spend his dayes, and labour in such a *course*, as by which more hurt then good comes to the world.

It is a good and godly course for a person diligently to read, and seriously to meditate upon such places of holy Scripture, as concern his, or her speciall *calling*: as, for the magistrate diligently to read Deut. 1. 16. &c. the minister 1 Tim. 3. and so for husband, and wife; father, and childe; mayster and servant; and the rest: that by so doing we may both more fully learn, and better remember, and conscionably practise the particular dueties, in which God would have us exercise our generall christian graces.

CHAP. XXVIII.

Of the use, and abuse of things.

Austin.



1 Cor. 7.

WE are said to *enjoy God alone*, and to *use the creatures*: because we are not to rest in them; but in God onely, to whom we are to be holpen by them. And of the things which we *use*, some of them we must *use*, as though we *used* them not: others, as though we *used* them. The World, and all things serving for this life, we ought to *use* with a kinde of indifferency, and without setting the affections of our hearts upon it, or them, how busy soever our hands be about them: spirituall good things, on the contrary, and which concern our eternall happines, we ought to *use*, as *using* them indeed, with all earnest bent of affection upon them; and as not suffering our selvs, at any hand, to be disapoynted of the fruit of them.

Eccles. 3. God (sayth the wise man) *hath made every thing beautiful in his time*: and indeed every thing is good for something: (I mean every thing that God hath made; for there are many vayne and leaud devises of men, which are truly good for nothing) as, on the other side, nothing is good for every thing. And hereupon *Prometheus* told the Satyre, when he would have kissed the fire, upon his first seeing it, that if he did so, it would burn his ups, as not being for that use, but to minister heat, and light. Some things alwayes bear, as it were their use on their backs, and cause also the right use of other things, where they are found; as the sanctifying graces of Gods spirit, which yet some use more fully,

Plutarch.

fully, and saythfully then others; and this is also a grace of God: whereas all other things haue theyr good in theyr *using*, and not in their owning. And a great poynt of wisdom, and advantage for good it is to apply things to their right *use*, and end, whether great, or small. He that can doe this spiritually, is happy, though he have receaved but *one pound* for others *five*, or *ten*. As on the other side, how many were, (though not happy, yet) lesse miserable, if they altogether wanted the wit, learning, riches, and authority; which they want grace to *use*, according to the will of the giver?

A man hath that most, and best, whereof he hath the (lawfull) *use*. And hereupon a follower of a great Lord was wont to say, that he had, in effect, as much, as his Lord; though he were owner of little, or nothing: considering how he had the *use* of his gardens, and galleryes, to walk in; heard his musick, with as many ears, as he did; hunted with him in his parkes; and ate, and drank of the same, that he did, though a little after him; and so for the most other delights, which his Lord enjoyed. And, in truth, what great difference is there, save in the proud, and covetous minde of a man, whether he himself, or another be owner of the good things; whereof he with him, hath the lawfull *use*, and benefit?

Distinction must be put between the things themselves, and their casual, and personall abuses: otherwise the natures of the things can neither be rightly conceived of, nor expressed. Cheromit.
 Neyther doth the *abuse* of good things so take away, or make forfeiture of the *use*, as that the counsayl of *Lycur-Plutarch* is to be followed, who would have the vines cut down, because men were sometimes drunken with the grapes. Yet may the *abuse* of a thing be so common, and notorious; and the *use* so small, or needlesse; as better want the small
 X use,

use, then be in continuall danger of the great *abuse* of it.

The best things *abused* become the worst, both naturally, and morally, by reason of a greater force in them then in other things. which we must not therefore superstitiously disavow, or cease to account the best, as they are; but we must thereby be warned to *use* them the more warily, that we may enjoy their full goodnes; and not prejudice them by abuse: Otherwise, we shall be lyable to the curse of a greater then *Aislippus*, who *wish'd a plague upon those Wantons, who by their abusing it, had defamed a sweet oyntment, wherein he took delight.*

Laertius.

Tertull.

All evil stands in the abuse of good. And good things are *abused* commonly, eyther when they are unmeasurably *used*; as it is said of *Wyne*, that *the first cupp quenches thirst, the second procures chearfulness, the third drunkenness, and the fourth madness*: or by applying them unaptly, or to wrong ends, or persons; as when one *offers light to the blynde, or speech to him that is deaf, or wisdom to a brutish man*; or as when cowards fight with their tongues, and swash-bucklers dispute with their swords: or in regard of their supernaturall *use*, when we referre not all to the glory of God, and our own, and others eternall good, and welfare: which are the utmost ends of all things.

Cyprian.

CAP. XXIX.

Of Riches, and Poverty.



T is the first degree of riches to have what is *Seneca.*
necessarie; the next to have what is enough.

And indeed, he is a *rich* man, who wants no outward means, wherewith to mainteyne himself, and his, plentifully, in that state of life, in which God hath set him, whether high, or low: and he *poore*, on the contrary, to whom that proportion is wanting. And hence it comes to passe, that there are *poore* kings, and rich coblers; *poore* landlords, and *rich* tenants: as there are warm dayes in winter, and cold in summer; respecting the season of the yeare.

Besides, if a person have the possession, and not the use of *riches*, and be sick of that *disease*, which *Salomon* saw, and experience of all ages confirms to be *common among men*; namely of a man, to whom God hath given *riches*, *wealth*, and *honour*, so that he wanteth nothing for his *Eccles. 6.*
 soul of all that he desireth: and yet God giveth him not power to eat thereof; I would not call him, but rayther his chests and storehouses *rich*; seeing, he as well wants that which *Jerom.*
 he hath (in regard of its use, and end) as that which he hath not.

A freind of myne in the university was wont to tell me merily, and wittily, that surely there was something in this *mony*, more, and better, then he, and I saw: seeing such a great wife, and learned man (whom he would name) loved it so well; and such another, as wife and

learned as he, as well as he; and so a third, and a fourth. He knew well ynough, it was not any good in it, which we saw nor; but lust, and filthy covetousnes in them, whose learning, and wisdom should have taught them to despise, and have such basemyndednes. And in truth, if in any o'ther thing, basenes of mynde is seen in *the love of money*, and so they are justly contemned in the eyes of others, that are enamoured of it. Some do make *theyr belly theyr God*; and those are men of an abject spirit: others *their riches*, (for *covetousnes is idolatry*) and that in a special work of devotion, by trusting to them, which no man doth to his belly: yet is the *covetous*, of the two, the more vile, and serves the baser God: for *the life* & belly (for which food is) are *better then food*; and yet food for the belly is the best part of *riches*; and that of which alone *Adam* in innocency stood need. If men were not above measure infatuated with sensuallitie, they, who know inward good things, would not affect outward inordinately. That fools, and idiots, that know no better things, should *love money*, is not strange: For oxen love grasse; and swyne drasse; and every creature naturally the best thing which it knows: But that wise, and learned men, and they who know the good things of the minde, specially the good things of God in his word, should so deat upon it, is most vile, and monstrous. Some *love men* for it self, and for the bare possession of it, and because they delight to tell their pence: but that is the case of few of learning, or wisdom. But as moult by digging in the earth rayse up hils: so do they hope to dyn up by this basenes; as being set a work, this way, by ambition, for the most part; which too often breeds in the hearts of men rarely endowed; as the canker doth in ryder newers. For such men esteeming menmens worthy of account

count in the world for their excellency : and perceiving
none the readiest way to procure it, or make way for
 it; they lay hold thereof with both hands : and being
seduced with the love of money for that end, do for the get-
 ting, and keeping of it, pierce themselves through with
 many sorrows. 1 Tim. 6.

The blessing of the Lord maketh rich. If *Wealth* come
 by inheritance; it is Gods blessing that a man is borne
 of rich friends, and not of *beggars* : If by mens free gift;
 it is his blessing, that hath made them able, and willing to
 do us good : If goods be gotten by industry, providence,
 and skill; it is Gods blessing that both gives the faculty,
 and the use of it, and the successe unto it. And as *riches* are
 in themselves Gods blessings, so are we to desire them of
 him, and to use lawfull diligence to get them : for the
 comfortable course of our naturall, and civill state : For
 though we are to be able to bear *poverty*, if God send it :
 yet should we rayther desire *riches*; as a man, though he
 can go afoot, yet will rayther chuse to ride. Prov. 10.
 Secondly, to free us from such temptations unto sin, as *povertie*
 puts many upon. Thirdly, that they may minister unto
 us, and ours, more plentiful matter of exercising vertue, and
 goodnes, specially of mercy towards the *poore*, and them
 in need. God could, if he would, cyther have made mens
 states more equall, or have given every one sufficient of
 his own : But he hath rayther chosen to make some *rich*,
 and some *poore*, that one might stand in need of another,
 and help ano-her; that so he might try the mercy, and
 goodnes of them that are able, in supplying the wants of
 the rest. And the *riches* for that make not this account,
 know not wherefore God hath given them their goods;
 and are as *poore* in grace, as *rich* in the world. Seneca.

Both *poverty* and *riches*, if they be in any extreamity, Prov. 30.

haue their temptations, and those not small : In which regard *Agur* prayes God to giue him *neyther* of both; *but* to feed him with food convenient for him. And, in truth, the middle state is freest from the greatest danger eyther of sin, or misery, in the world: as *Icarus* his father told him, that the middle way was safest for his waxen wings, *neyther* to be moistned with the water, nor molten with the heat of the sunne. And of the two states, the wise man insinuates in that his prayer to the Lord, that the temptations of riches are the more dangerous. *Povertie* may drive a man to steale, or deal unjustly with others; and after to lye, or, it may be, and, as the Holy Ghost insinuates, by swearing to take the name of God in vain, to cover it: But if a man be rich, and full, he is in danger to deny God, and to say in pride, and contempt of him in effect, as *Pharaoh* did, *who is the Lord?* For hardly doth any thing cause the mynd to swell more with pryde, then riches; both by reason of the ease, and plenty of worldly good things, which they bring with them: as also of the credit, which rich men, or their purses, have in the world; and both those specially, if they have gotten their wealth by their own art, or industrie. He that is proud in a poore estate, would in a rich be intollerable before men, as he is in the meane while abhominable in Gods sight: He that is humble in a prosperous, is a good scholler of *Christ*, and hath taken out a hard lesson, which the Apostle would haue *Timothy* to charge the rich withall; which is, that they should not be high minded, nor trust in uncertayn riches. From rich mens pride in themselvs ariseth commonly contempt of others, specially of the poore. I have known *Nabals*, who, in my conscience, have, thought, that all that were not rich, were fools; notwithstanding any eminencie in them of gifts, or graces.

But

But thus to *mock*, or despise the *poore*, is to *reproach God* Prov. 17.
that made him so: and besides, if the person be wise,
 and godly, as he may well be; for any bar that his *po-*
vertie puts against him; it is withall, to despise the Eccles. 9.
 image of Gods wisdom, and goodnes in him. But for
 us; considering how the truly wise, by the spirit of
 God, pronounceth, that the *poore who waiketh in his up-*
rightnes, is better then he that is perverse in his way though Prov. 28.
rich; as also, that a *poore, and wise child is better then*
an old, and foolish king; we should have that strength Eccles. 4.
 of fayth against sense, and carnall reason; as, in all
 resolvednes, to preferan honest, or wise *poore* man be-
 fore a rich *Naball*. Besides, though still the *rich man*
 be, and will be *wise in his own eyes*; yet the *poore that hath*
understanding searcheth him out: and by searching oftens
 findes, that litle witt (being imployed wholly therea-
 bout) and lesse grace, servs to get *wealth* with. A *poore*,
 and playn person seeing a *Dives* ruffle in silcks, & glit-
 ter in gold, and silver, is half readie to worship him, as
 a petty God, many times: But after findes by his speech,
 and other caryage, by which a fool, and wise man are
 differenced, that if he had so done, he had but worship-
 ped a golden calf.

God sends *poverty* upon men to humble them, both
 in the want of bodily comforts, and specially in re-
 gard of the *contempt*, which it ever casts upon men in the Martial.
 worlds ey. And *blessed* indeed are they, who by *po-*
vertie, and other worldly crosses are humbled so, as to Math. 5.
 become *poore in spirit*: not being of those, of whom
 the complaynt is, that they are *humiliati*, not *humiles*. As Cassander.
 if a *rich man be humble, he is not of the rich of the world*: so,
 if a *poore man be proud, he is not of the Lords poore, and bles-* Bernard.
sed ones. Some are of opinion, that none but *rich* folks
 can

can be proud. But *the pride* of many (as was said of *Diegenes*) *may be seen through their rags*. And who ever saw any prouder, then some such worms, as in whom no others could discern any thing outward or inward, (saving the divell) that should make them so? God in his good, and wise providence many tymes sends *poverty*, and other calamities upon such, to restreyn them; whose overswellings of pride, if they enjoyed a *prosperous state*, would make them both odious, and troublesome to all societies.

There be some, who out of a kynde of naturall diligence, patience, parsimony, and contentment with mean things, seem so fitted for a *poore*, and mean state, as that if they were ever pressed with want, they would ever be good, and vertuous; but being *rich*, and *wealthy*, are eyther base mynded, or arrogant, in the eyes of all men: There are also, who by their kynde, and courteous disposition seem so fitted for *prosperitie*, and *plentie*, that if they ever enjoyed it, they would be no meanly good people; and yet falling into a *poore*, and *needie* condition, they appear not onely impatient, but unconscionable also. But the truth is, that howsoever some be fitter for the one estate then the other, and so carry it better to the world; yet he that is not, in his meature, fit for eyther, is indeede fit for neyther. The Apostle had *learned*, and so must all good Christians with him, *both to be full, and to be hungry; both to abound, and to suffer need*. He that is *not full in a litle*, would not be *joyfull in a great deal*; and so, for the contrary. He that is impatient, or dishonest in *poverty*, would be and is wanton, or arrogant, or otherwise faultie, though more closely, in abundance: *neither is any broken with an afflicted state, save he, who is too much invengled with a prosperous*. He again, whose course

Phil. 4.

Luke 16.

Austin.

course is either to high, or too low, in *plentie*, would never keep a mean in want.

The over-valuation of *riches* drives divers men to divers, yea contrarie appearances: some to *make themselves* Prov. 13. *rich, though they have nothing*: and others, to *make show of poverty, though they have all abundance*. The former so much esteem of *riches*, and think them so much esteemed of by others, as that, if they seem not to the world to have them, their life is a death unto them: and therefore they will be sure to make a fayr outside, and appear *rich*, though they be nothing lesse. The other esteeming themselves happy in having, and keeping them; conceal, and spare that theyr *treasure* what they can; least by having it known, they should be occasioned, one way, or other, to diminish it. Both are *injurious to God, to other men, and to themselves*. To God, in belying him; the former, as if he had given them that which he hath not: the latter, as not haveing given them that which he hath. To others; the former, in getting into their hands the *riches*, which they cannot satisfy for; or credit, which they deserv not: the latter by *with-holding both from God and men their due*. To themselves; the former, in frustrateing the occasion of *humiliation*; unto which the Lord by *poverty* calls them: Iam. 1. the latter, by preventing, or quenching the provocations unto thankfulness to God for his *plenty* bestowed upon them, besides other comfortable effects thereof.

The Apostle poynts at some Christians (so called) that I Tim. 6. *will be rich*, even, whether God will, or no; and say he what he will, and almost do he what he can, to hinder it. They *will be rich* (if it may be) keeping sayth, and good conscience in outward profession; If that will not be, they *will be rich* without them; and rayther loose Math. 16. *their own souls then not gayn the world*. But wo be unto them

Iude 11. *them; for they run greedily after the errour of Balaam; and will haue God also run with them, otherwise he is not for their company.*

CHAP. XXX.

Of Sobriety.

Titus 2.



THE grace of God (in Christ, & his gospel) which hath appeared, teacheth us as well to live soberly, as iustly, and godly in the world. And he that is not sober in himself, using, and desiring moderately, the good things of this naturall life, as meat, drink, apparrell, sleep, pastime, credit, and the rest; will neyther converse righteously with men, nor piously with God. He that takes more to himself, then is due to him; cannot give eyther God, or men theyr due.

Boethius.

Nature is content with few, and small things: for though the belly will be craving, yet it is no exacting creditour; but

Seneca.

will be satisfied with a small proportion: which to presse with superfluityes, makes things eyther unpleasant, or hurtfull. It

Patricius.

is reasonable to deal with, if we give it but what we owe, and not what we can. In reproof of gluttony, and excesse, one sayth, that the throat hath killed more then the sword. And I think it may be truly sayd, that how hard soever it have gone with many in the world, at times; that more haue receaved hurt by eating too much, then too little. And though many be of mynde, that by devouring a great deal, they shall make their bodies the stronger, and lives the longer: yet is there reason to think, that were not men provoked by company, and sensuall objects; or misled
by

by inordinate appetite; or miswonted by custom; even half the meat and drink which the most use, would as-
foard as long, and strong a state of body, and bodily health, as they do enjoy. *Moderate dyet* (sayth one) *is good both for the soul, and body*: and so is it for the estate also, and the contrary pernicious; God both saying, and ordering, *that he that loveth wyne, and oyl shall not be rich*. He, especially if he be a poore man, and of small means, *that will this worlds goods win, must at his belly begin*. Jerom. Prov. 27.

It is a base, and beastly thing, for a man to give himself to eating, and drinking, or to eyther of them: *neyther are such to be reckoned* (sayth one) *among men but beasts*. But for a man to be so inordinate, as to hurt eyther his body, or minde by excesse (as a riotous youth delivers over to old age a feeble body, and more feeble mynde, and destitute, for the most part, both of wisdom, and grace) is to follow the basest of beasts, and to become swynish: Few other beasts save Swyne will over-eat themselves. Neyther is it any sufficient excuse for him that hath plenty to be excessive; more then for *the cook that had made the meat oversalt, to say, that he had store of salt by him*. Neyther yet excuseth it, that by custom some are able (as they say) to bear their drink, and not be overcome by it. For, albeit drunckennes in this be very odious; that whereas other sins deprive persons of Gods image, it deprives them of mans; leaving them the use neyther of reason, nor speech, in which two things man differs specially from beasts; no nor of sense, and motion accordingly, wherein beasts excell stocks and stones; but so blockities them, for the present, *that neyther hand, nor foot, can do their office*: yet the Lord by the prophet denounceth a wo not onely against them that are overcome by drink, (which may befall some by a very litle, through naturall weaknes of brayn) but against them, who

Jerom.

Prov. 27.

Seneca.

Cicero.

Terence.

Esay 5.

can overcome it, being *mightie to drink wine, and men of strength to mingle strong drink.*

1 Cor. 8. Considering that *meat*, (and so for other bodily good things) *makes us not the more acceptable before*

Chap. 7. *God*; and that *God will destroy both the belly* (in that use) *and meat* : it should teach us , in the mean while , *moderately* to use all things for the belly , and naturall life. But if , besides these considerations , we weigh with our selvs , how unworthy our sins make us of the least comfort by any of Gods creatures ; specially , if with these things concerning our selvs , we weigh how many in the world , and those of the Lords faythfull servants , stand in need of *meat, drink, &c.* for their naturall necessitie ; If there be in us eyther fear of God , or love of men , it will work in us a great conscience not to mispend any thing vaynly , or riotously , wherewith we might comfort the hearts of them that need it. And they who in this case will not be warned by *Moses*, and *the Prophets* ; nor by Christ and the Apostles neyther ; shall

Luke. 16. *with the glutton feel the torment of the flame of hel,* for their excessse in themselves , and unmercifulnes towards others.

The speciall use of *wine*, and *strong drink* is , that

Prov. ; 1. *the heavy of heart, and readie to perish might drink, and forget his povertrie, and miserie.* But the abuse is more common then the use ; by which the strong , and stout take the greatest part therein ; *drinking* many times , till they forget both God , and them selvs ; whilst the other languish in want , and sorrow.

Math. 24. Christ , and his Apostles oftens joyn in their exhortations *sobrietie* , and *watchfulness* together. For

1 Thes. 5. *drunkennes, and gluttonie* make men fitter for sleeping

ing, then watching. And so doth all excesse in bodily things draw with it carnall securitie; and securitie destruction. We are therefore to be *sober* in the desire, and use of all earthly things, that we may watch: and to watch, that we may escape the danger of spiritual enimies, which watch for our destruction.

When thou sittest to eat with a ruler (sayth the wise man) consider diligently, what is before thee, and put thy knife to thy throat, if thou be a man given to thine appetite. They that eat with rulers, or where there is variety of delicacies, are apt enough to consider diligently what is before them; but it is for the most part, not to restreyn their appetite, as it should be; but rather to provoke it. But a wise man will consider of his temptations, to escape the danger of them: a foole to provoke himself to swallow them the more greedily, as the fish doth the bayt with the hook under it. Prov. 23.

He onely is not overtaken with unlawfull things, who inureth himself, at times, to absteyn from many things lawfull. He that will go as near the ditch, as he can, will at some time, or other, fall in: So he who will take all the libertie, that possibly he may lawfully, cannot but fall into many unlawfull things. Thereupon, *Austins* mother would not allow the young mayds committed to her government, to drink as much water as they would: least afterwards, becomming wives, and having plentie, they should use excesse in wyne. Gregorie.

CHAP. XXXI.

*Of Liberality, and its contraries.**Arist.**Lactant.**Cicero.**Ambrose.**Cicero.**Seneca.**Seneca.*

Liberality teacheth us to bestow our worldly goods, when, upon whom, and as we ought, in obedience unto God, and for mens good. This is to be done without hope of requitall from them; as not being a mercenary vertue, but that wherein a man looks to his dutie to others, and not to profit from them. Els it is not liberality rightly performed, but a bargayn well made. Neyther is that to be accounted liberality, which is done for vayne glory; seeing the work is named from the affection: Least of all that, when men give to some, that they may take from others. This is rayther the everie upon condition. Many account themselvs, and are by others accounted not onely liberall, but even bounteous, because they give great gifts: whereas, if we consider the persons on whom, and the ends for which they so pour out themselvs, and their mony (and other mens also, oft tymes;) we shall see that in truth they deserv no more the name of liberall, then those prodigals do, who bestow their goods upon harlots, for the satysfying of their lusts. For as that is not a benefit which wants the best part of it, namely, to be given in indgement: so neyther is that liberality, which wants that part; but the casting away of a mans good.

This vertue exercised in great states and gifts, is called bountie, and a kingly vertue: But may preserv the due respect of liberality in the smallest matters, and by the poorest persons, if it be constant: which rayther teacheth to give a litle to many, then much to few. This was verified in

the

the churches of Macedonia, towards the poore Saints in Ierusalem; whose deep povertie abounded unto their rich liberalitie. The same is confirmed, by our Saviours testimonie of the poore Widows contribution of two mites, that she gave there. *Mark. 12.* in more then all the rich men. None can give more, and therein be more liberall, then he that leavs himselfe litle, *Ambros.* or nothing. On the contrary; None can spare more, and therein be more covetous, then he, that will not do the litle which he can do, and his neighbour stands in need of. It is the dangerous errour of poore men, that onely the rich are covetous, or liberall. They may be, and oft are, as very mizers, and odiously covetous in their penny; as the other in their pound. So may they be as liberall.

Every one, sayth Solomon, is a freind to a man of gifts: *Prov. 19.* which have in them, sayth another, a kinde of secret force to draw the mindes of men, as the loadstone draweth iron: and that not onely of them that desire to use the liberalitie of others; but of such also, as neither need, nor would use the same. Look what liberalitie looseth a man in his purse, it gets him in a better place; not onely in heauen, but in earth also, and the best place there, the hearts of men, and their loving affection. On the contrarie, covetous men are contemned, and hated, not onely of them, whom they wrong by unjust getting, or keeping; but by all others that know them, though all dare not so manifest. Their credit with others, and comfort in themselves is onely in their purses.

It is a question amongst learned men, whether of the two extreames of liberalitie; prodigalitie in the excessse, or covetousnes in the defect, is worse: but something the lesse needfull to be determined, considering how often they meet together in the same person, and beget cyther the other. Many lust, and desire to have (and some- *James 4.* times

tymes obteyn) *that they may consume upon their pleasures :*
 like unto kites, and gleads, and other ravenous birds, who
 are ever watching, and catching for prey, and yet remain
 ever caryon-lean, converting the greatest part of their
 nourishment into long feathers. As some desire riches
 that they may haue them : so a great part of the *covetous-*
nes reigning in the world, is to maintayn prodigall expen-
 ces : that look *what covetousnes hath gathered together, ryot*
may lash out and consume. For men, as well as women,
 being with child of ryot, and excessie in diet, apparrel, and
 other worldly vanities; long for riches, and great gettings,
 to nourish, and maintain their lusts : without which they
 are in danger to cast their calf. On the other side, they
 who scape best with *prodigallitie*, are driven to repair their
 too great *lavishnes* in one thing, by too great *nigardlines*
 in another. But as it was said of Cataline, that *he was*
prodigall of his own, and covetous of other mens; so the grea-
 test *mispenders*, for the most part, are constreyned to be
 as great *misgetters*, to feed one vice by another. Hence
 some borrow without means, or meaning, to pay again;
 circumvent others, if they haue more cunning then they;
 oppresse them, if they have more power; and some are
 driven to plain theeverie, violent, or secret. Yet if we
 will compare together these two naughts, we shall finde
covetousnes the worse of the twayn. For, first, *it is the root*
of all evill : for that there is no evill fruit but will grow
 of it. *Judas sould Christ for it :* And manie thousand daylie
 sell their bodies and souls to sin, and hell for it; and would
 sell Christ, if he were in their hands : whereas wise men,
 and lawyers count the *prodigall* rather *v.ryn*, or at the
 worst, but *half mad*, and *not capable of governing his*
own goods; then mischeivous. Secondly, *Covetousnes* is
 by the Apostle called *Idolatrie*, not in the common condi-
 tion

Gregory.

Salust.

1 Tim. 6.

tion of all sinns, in which men either in affection, or effect, esteeme of transitorie vanities aboue God; and despise him, in comparison of them; but especially for that they put more confidence in their riches, for their safetie, and welfare, then they do in Gods providence; and by them promise themselvs all abundance of happines. This madnes befalls not the *but half-mad prodigals*. Thirdly, The *covetous* doth good to none, nor to himself neither; many tymes; *wanting as well the things he hath, as* *Seneca.* *the things he hath not; God not giving him power to eat of,* Eccles. 4. *and use his riches.* Whereas the *prodigall* doth good to manie, though not well. Fourthly, *Covetousnes* is a base, and beggarlike vice: *Prodigallitie* a worshipfull, honourable, and kingly sin. Fifthly, *Povertie*, and want (the fruits of *prodigallitie*) prove, oft times, good school-masters to the ding-thrift, for his bettering; as we see it fell out with the *prodigall son*: But the effects of *Covetousnes* (which are usually riches, and plentie) harden the houldfast; causing him to blesse himself the more, in his wicked way. The ryot of the *prodigall* drawes him dry; but the gettings of the other serve to feed his disease, which causeth him, drop sic-like, *the more he hath, to desire the* *Polybina.* *more.* Ad we unto all these, that whereas age is some remedie against other vices, (specially against *prodigallitie*) *Jerom.* which grows old, and decayes with the person, in whom it is;) *Covetousnes* then grows young: so as they who are but *thriftie* in youth, are usually *covetous* in age. And though it seem, and indeed be unreasonable, *that the lesse* *Cicero.* *way men have to go, they should be carefull for the more viandour, and provision, for their journey;* yet are there divers colourable occasions, though no just causes of this maladie. As first, age being impotent, and unable to susteyn it self, is occasioned the more carefully to seek, and get

riches, as a staffe to lean on. But for this, we shall never see any more *greedie*, then such as have more then enough for many ages: *their aboundance no more quenching their lust, then suell doth the flame.* Secondly, the aged are oft charged with families, and freinds, for whom they are to provide; from which burden youth is free: for *children are not to lay up for the parents, but parents for the children.* But for this also; we see, that *a man, though he be alone, and have no second, neyther child, nor brother, puts no end of labour to get, nor is ever satisfied with riches.* I have not in my life observed any more given to *covetousnes*, then such as have not, nor are like to have children to leave their goods to. Thirdly, the other lusts of *prodigal* youth languishing in age, the heart (not being set upon God, and true goodnes, which alone could fill, and satisfie it) findes onely the lust of *coveting* riches a fit guest to harbour in it; wherewith the flesh mainteyns it self, that it fall not wholly into decay. So *Symonides, being accused of covetousnes, answered, that whereas the delight of all other pleasures was gone, he nourished his age with that alone profitable pleasure.* And lastly, which is worst of all, though God have set religion, and *covetousnes* at such variance, that they can not possibly reign in one person: *None can serve God, and mammon:* And again, *He that loveth this world, the love of God dwelleth not in him:* yet we see it, that religion working in persons a loathing of *excesse* in worldly vanities; their flesh so works with it, as it disposeth very manic to such a *warines*, as between which, and playn *covetousnes* there is too near affinitic. Yea how many have I known, who having passed the danger of *the high-way ground*, and understood the word of God preached, and professed the same: and of *the stonie ground* too, in undergoing some troubles, and *persecutions* for the same:

Gregory.

2 Cor. 12.

Eccles. 4.

Plutarch

Math. 13.

same: yet nourishing in themselves too much love, and care of worldly riches, have had all their goodnes choaked before the harvest, by those dangerous thornes? Against this so dangerous, deceitfull, and close-cleaving evill, we are, first, to get into our hearts sayth in Gods providence, as well, and as much, for *the good things of the life present*, ^{1 Tim. 4.} so far forth, as they are good indeed, as of that to come. He that dares not in the use of good means, trust God for this life, doth not indeed trust him for *life everlasting*, how oft soever he say over his creed. Such a man mocks with God, in making a shew of trusting him with that, which in truth he profanely despiseth: whereas, for worldly good things which he desires in earnest, he will trust God no further then he sees him. Though the Lords love shew forth it self more in heavenly, then in earthly things; yet his truth bindes him alike to performance, as he hath promised: upon which, he that dares not rest for the lesser, makes but a shew of resting for the greater. Secondly, we must get contentation with that which we have, seeing ^{Hebr. 13.} God hath said to us, *I will never leave thee, nor forsake thee*: esteeming, and saying with our selves, that this which we enjoy with a good conscience, and by means lawfull, diligently used, is our allotment from God, by the sanctified use whereof, he will provide competently for our temporall state, and further our eternall. Thirdly, considering, how uncerteyn means of our good, even for this life, all earthly things are; and how, many times they become the very snare thereof, as in the case of *Naboth*; and how ^{1 King. 2.} alwaies the coveting of them deprives of the hope of a better: (for *the covetous* is an idolater, and hath no inheritance ^{Ephes. 5.} in the kingdom of Christ, and of God) it is both sin, and folly, inordinately to affect the getting, or keeping of them. But, as *the Pharisees being covetous, mocked at Christ*, when ^{Luke 16.}

they heard him speak against their joyning the serving the mammon of unrighteousnes, with the serving of God : so men, in all ages, becomeing rich by covetousnes, and proud by riches ; are ready to mock at whatsoever God, or man can say against their gaynfull wickednes.

Considering how many poore people want, and of those not a few, the living members of Christ Iesus ; we ought to make great conscience eyther of spending prodigally, or sparing covetously any thing lesse, or more, where-with we might comfort them, and shew them mercy : how much more, of that whereby we should deal justly with them in giving them their due ? which should first be done.

CHAP. XXXII.

Of Health, and Physick.



Health is the greatest bodily blessing, which God bestows upon any in this life : yet is it one of the least regarded : partly by reason of its commonnes to al sorts of people, poore and rich, fools and wise, the vilest and most excellent otherwise : partly, for

that it is a naturall good thing, which we bring, for the most part, into the world with us, and so oftens preserv, without any sensible change : And accordingly, we see, that no man is the more honoured for his *health* ; which can scarce be sayd of any other good thing whatsoever.

Pinia ch. The benefit of this most sweet *sauce of al other goods* is scarcely discerned by them that enjoy it, till *sicknes* come : for then not onely *Orpheus his song*, but much more our own experience

rience teacheth us, *that nothing is avaylable to men without health*: neyther riches, nor honour, nor the greatest delights for belly, or back, which the earth can afford. This blessing therefore, where it is, may be set alone against many other wants: and God acknowledged to deal graciously with us in bestowing it, though with the want of many other outward good things: which though others enjoy, yet without it, they want the comfortable use of them; & have lesse joy of their lives by far, then we by it, without them.

The best rule in *physick* is to preserv *health* by the use of things wholesome, and eschewing what is noxious, and hurtfull, either in matter, or manner, or measure: and that betimes, and before distempers have taken too deep root, or that the strength of nature be too much impayred by the inordinate appetites, and licentiousnes of unadvised youth. We say in the proverb, *At fortie years every man is either a fool, or a physition*. But because most are fools so long before, & that in their best years, it is too late for them to become *physitions* at this age; & the after years are constreyned to bear the manifold infirmities, & diseases which are owing to inordinat youth. And a happy thing it were, considering how few young folks will regard, or beleev these things, till they be taught them by miserable experience, that wise parents, and governors would so shew their care over their children, pupils, and servants; that where they cannot dissuade the affection, they might yet prevent the using of those unwholesom, & hurtful youth-banes, unto which inordinate appetite carryes young folk headlong.

I have marvailed oft at the averfines of many, specially of the meaner sort, from *physick*, in time of sicknes: but more at their unreasonable choyse of *physitions*, when they use it. How ordinarie a thing is it with a number, that if but theyr horse, or cow be sick,

or but in danger; they will let them blood, or get them a mash, or run to a leach for them? who yet for themselves, or their nearest freinds will neyther seek, nor willingly be perswaded to use the counsail, or help of a physitian. The reasons hereof I conceive to be, eyther, for that men are prone, and ready to perswade themselves, and to be perswaded by their freinds, that they shall do wel enough without such helps, and that manie times out of a superstitious presumption of Gods speciall help, where mans is neglected: or, on the contrary, when they are heartlesse, and despair of good thereby. But yet more strange is the choyse which many make, when they use means. For though in all other courses, men seek for such, as are most skilfull; yet in this they are not onely *more readie to beleev* any that professeth himself a physitian, then of any other facultie; but also chuse rayther to trust theyr bodyes, and lives in the hands of ignorant *Empericks*, men or women, then of the most expert, and learned *physitions* that are. Which I speak not, as esteeming the counsayl, or help of the meanest to be neglected, specially where eyther the more skilfull cannot wel be come by, or that the danger is not great: But for that all things are to be done reasonably, and for the best advantaging and likelihood of good, that may be. The causes of this are on the *Empericks* part; that they are more officious about their patients; the other being many tymes supercilious, and neglective of meaner persons: Secondly, that they are more bold boasters of their own doings then the other, whose learning makes them modest: Thirdly, their affoording their counsail, and pains at a cheaper rate then the other do; who verie likely, and as experience teacheth in other countries) if they would

Pliny.

would descend to that rule of equitie in other cases; (*A penny-worth for a penny*) would finde, that *lighter gayns* comming thicker, would *make heavier purses*. Fourthly, their administring of *medicines* usually lesse offensive, and loathsome unto nature: which, it may be, the others skill, and care (if custome made not men lesse compassionate then they should be,) might much correct: though it can not be denyed, that by Gods providence, and for mans sin, the most wholesom things cyther naturally, or morally, are bitter, and unpleasing. On the *patients* part this aryseth commonly, 1. from a suspition, least they being mean, and playn persons should eyther be overreached, or neglected by the learned. 2. From envy, which the learneds arrogancy also oftens occasioneth. 3. From an ambitious desire in them, to advance those of their own order; as of old, the *citizens of Rome* would have the cheif officers, even the *Consuls*, and *Dictatours* created, and chosen out of their rank. And lastly, for that, if any cure be, or seem to be wrought by them, which want art, men are therein ready to conceav of a special divine assistance, and helping hand of God.

One speciall use of a *skilfull artist* is to discerne aright of the varietie of circumstances that fall in. Simple men and women have many times the same *medicines*, or simples, at least, with the most skilful doctours: But wanting art, and skil to temper, and apply them, according to the diversitie of the estates of patients, and varietie of accidents within, and without the sick, they eyther profit not; or hurt one way, what they profit an other. To which purpose it was wittily answered of the *physition*, who *having prescribed a medicine to his patient, and thereby cured him; and being asked by him afterwards,*

wards, Why the same medicine, which the same person, falling into the same disease again, took himself, did not avayl him, as before; that the reason was, because he (the physition) gave it him not. Neyther is the use greater of the skilfull in this consideration, then of the experienced.

Antoninus Phisitians (sayth one, and truely) have this advantage above them of other professions; that the sun beholds their cures, and the earth covers their saylings. They that dy under their hands, or by their default, are past complayning of them: they that recover and survive, though, sometimes, by the benefit of nature alone, under Gods providence, will repute, and report them the means of their recovery. Which consideration makes not the honest, and conscionable the more secure; but the more carefull of their account to be given unto God, from whose eyes nothing is covered,

CHAP. XXXIII.

Of Afflictions.

Lamen. 3.

Ieremy 2.

Ieremy 9.



AL afflictions are for sin, as the deserving cause: for living man mourneth for the punishment of his sin. Whereupon the prophet tels the Iews, that their own wickednes should correct them. Neyther doth God punish, but where man sins, sayth one. Now to set these two together orderly, is the propertie of a wise man: and accordingly in our afflictions, to mourn for our sins, which we then rightly do, when out of the clear sight of their odiousnes in Gods account, we more vehemently desire the pardon of them, then the removing of the bodily

dily punishment : as who having understanding in him , would not rather haue the bodily soar healed , then the playster (though byring) taken from it ? And withall , when we acknowledge , that our afflictions are infinitely lesse , then our sins. Which they that do not , neyther know Gods justice , nor their own demerits , as they ought. Neyther yet is it sufficient , that in such cases , wee confesse *Levit. 26.* our sins , and how we have walked contrarie unto God ; but we must withall confesse our miserie , and that God hath walked contrary unto us , and brought our present afflictions upon us. In Confessing our sins we shame our selvs , and declare our naughtines : but in acknowledging our selvs justly punished for them ; we honour God , as a wise , power- *Ioshua 7.* full , and just Indg.

Notwithstanding there be alwayes the desert of sin procuring punishment : yet God doth not alwayes principally aym at that : but sometimes that his power may be seen , *Iohn 9.* as in the man born blinde : sometimes for the honour of his holy name , having been blasphemed of his enemies by the sins of his servants , as it was by Davids adulterie , and other mischeifs following thereupon : sometyms for mans salvation , as we see in the sufferings of Christ : sometimes for the confirmation of others , by testimonie given to the *Melch. 5.* truth , as in the case of Steven , whose sufferings (sayth one) exhort to the confession thereof : sometimes for the tryall of *Ignatius.* our faith , seeing without afflictions neyther others know us , *James 1.* nor we our selvs , and for the shaming of the divell therein , as in the case of Iob : sometimes to draw men nearer to himself by humiliation , and repentance , which is a generall end : sometimes to wean us from the love of the world , unto which we are too much addicted , notwithstanding all the sorrows , which we do finde in it , and like foolish travaylers , love our way , though troublesome , in *Isid. Gregorie.*

of our country: sometimes, to prevent some sin ready to break out in us; as physicians let blood to prevent sickness: Lastly, to make *the glorie which shall be shewed*, and whereof
 2 Cor. 12. *our afflictions are not worthy, the more glorious; as the sun is,*
 Nazianz. *when the clouds are driven away, where with, for a time, it hath been darkned.* Now, as it were to be wished, that we could alwaies certainly know the Lords particular ends in afflicting us; (as we may gather much ordinarily, by the knowledge of his word, observation of his dealing towards our selves, and others, and due examination of our estate, and wayes in his sight) so is it most necessarie for all his people, ever to hold this generall conclusion; that in all *their afflictions* the justice, and mercy of God meet together: and that he begins in justice, and wil end in mercy, with them.

God hath in a peculiar manner entayled *afflictions* to the sincere profession of the gospel, above that of the law before Christ. *The law was given by Moses*, whose ministerie began *with killing the Egyptian, that oppressed the Israelite*; and was prosecuted *with leading the people out of Egypt, through the sea, and wilderness, with great might, and a strong hand*; and lastly, was finished with bloody victorie over *Sihon, and Og the kings of Canaan*. But Christs dispensation was all of an other kynde: his birth mean; his life sorrowfull; and his death shamefull. And albeit the love of God towards his people be alwaies the same in it self, yet is the manifestation thereof very divers. Before Christs coming in the flesh, in whom *the grace of God appeared*, God shewed his love more fully in earthly blessings, and peace; and more sparingly in spirituall, and heavenly: But now, on the other side, he dealeth forth temporall blessings more sparingly; and spirituall with a fuller hand. It is not unprobably gathered, that, after
 the

the destruction of the dragon, and beast, and recalling of the Jewes after their long divorce from the Lord; the blessings of both kindes shall meet together, and the Church enjoy, for a time, a verie gracefull state upon earth both in regard of spirituall, and bodily good things.

In the mean while, many would fayn have their worldly advantage, and the obedience of the gospel to agree together, further then they will. And when they cannot frame the world and their worldly conveniencie to the gospel; they will fashion the gospel to the world, and to their carnall courses in it. Pitty it is, that such men were not of the Lords councell, when he first contrived, and preached his gospel; that they might have helped him in some such discreet, and middle course, as might have served the turn both for Heaven, and earth. But let the world, in its foolish wisdom, say and do what it will, or can; *the way is narrow, which leads unto life*: and con- Math. 7. sidering mans naughtines, it is neyther fit, nor hardly possible, that it should be broader.

All *the afflictions* which Christians suffer are not *afflictions* of Christ: nor all the *crosses* which they take up, the *crosses* of Christ. The *afflictions* of Christ may be set in three ranks. The first, (and those most properly so called) are when men for Christs cause, hate, revile, and persecute us. The second, when we suffer *evils*, which we might be free from, and escape, if we durst deny in word, or deed any part of Christs truth. The third, and last sort are, such as befall us in the course of godlines, though humayn, and as they do all other men; as bodily sicknes, death of freinds, crosses, and losses by sea, and land, and the like. If we be members of Christ our such *afflictions* are the *afflictions* of Christ; els the mercy shewed, and good done to such were not done to Christ. But now, if he that

in his person is a true Christian, *suffer* for evil doing, he takes not up the *croffe* of Christ, but of the diuel therein; and if he put himself upon needlesse danger, and difficulties, he takes not up Christs *croffe*, but his own. herein: and so hath his amends in his own hands. Yet may even *afflictions* so coming by our true repentance be sanctified unto us; and we please God in their use, though not in their cause.

Both good conscience and wisdom must be used in applying such scriptures, as speak of the *afflictions* of Christians for well doing: neyther is all that can be sayd out of everie text thereabout, to be applyed to all times. For howsoever hardly at any time, or in any place, things go so well, especially in our dayes (which even they, who are none of the best themselves, will confesse, yea complayn to be extreemly evill) but that *truth goes with a scratcht face*, lesse, or more; yet the differences of times and state of things must be observed, and put, this way. Yea further, though the times in the generall should be very *evill*; yet for a person, who himself is wel furnished with earthly good things, wel fed, and glad, and in outward peace, to dwel much upon the *afflictions* of Christians, specially with application to the present state of things, is not to hold *decorum*, but hath an appearance more oratour, then preacher-like.

Rom. 8. We are never simply to desire *crosses*, because they are naturall evils: nor to abhor from them, because we know they *work together* with our *election, calling, justification, and sanctification, for our good*: Not as causes thereof, as the forenamed are; for the effects of sin cannot be the causes of righteousness, or happines: nor yet as means properly; as are the word, sacraments, prayer, and

and examples of good men : but onely as occasions capable of sanctification to our use, which sins properly are not, as having no good in them, as such; whereas afflictions have a morall good in them, as they are of God, and by him inflicted. Though to speak of crosses most properly, God sanctifies us to them, in giving us grace to make a right use of them. And considering, how it is both good for us to be afflicted, and that God hath promised, that *no good thing shall be lacking to them* Psal. 119. that fear him; we are thus to make account; that God and 34. afflicts us, as he doth, not onely in justice for sin, but in faithfulness also; that is, both in mercy, and in truth of promise: and must accordingly confesse with the man of God; *I know, O Lord, that thy judgments are righteous;* Psal. 119. and that thou in faithfulness hast afflicted me: and so must learn to take our severall crosses at Gods hands, not onely patiently, but thankfully. We have cause to thank our selves, and our sins, that wholesom things both for body and soul are for the most part bitter and greivous to our nature: and to thank God, that makes afflictions bitter-sweets, by turning deserved curses into fatherly corrections to us.

It is commonly received for truth, that in all adversity the greatest miserie is, sometimes to have been happy. But we must here use a distinction. If we onely respect the time in which we are in miserie apart from the former time, we are both more sensible of our present miserie, by remembering our former happines; and also more tender, and delicate, and so lesseable to bear it: But if we consider our whole life together; then the lesse time we are afflicted, the lesse our afflictions are, in that respect, and so must be mynded of us. It is not nothing, that God hath given us to passe over some part of our dayes in

peace, and with comfort : neyther must we be so unthankfull, as to account it no benefit, because it is past : but we must, contrarywise, something quiet our selves in our present affliction with the remembrance of Gods goodnes in our former peace ; as did our example of patience, who in the extremitie of his present distresse sayd, *shall we receave good at the hand of God, and shall we not receave evill?* Reason teacheth this (except in a case, when God lifts up a man on high, that he may the more violently through him down how much more, sayth ; which perswades the godly mans heart, that the Lord loves him as well, & as much, in his after afflicted estate ; as he did before in his prosperous ; as the gold-smith esteems his gold as much, though melting in the furnace ; as glittering in the shop : and that the same God will both give patience, and strength of fayth, according to the tryall ; and encrease of strength, if he encrease the affliction ; as also full deliverance in due time. He

James 5.

Iob 2.

Psalms 25. *will redeem Israel from all his trouble.*

As even good men perform their whole duetie to God, with some corruption mingled among : so God promisseth (and performeth accordingly) the good things of this life, with exception of the crosse, and tribulation. If we could amend the one, God would leav out the other.

Mark 10.

The Lord who tryed Abraham in his son Isaac, whom he loved ; and the rich young man in his riches which he loved, knows well in what veyn to strike a man, that the blood may follow. The more we love any earthly thing, we are the more in danger to be crossed in, or about it. Not that God envyes our delights, as one man often envyes anothers : but eyther because we do, or lest we should surfet in affections towards it.

Most

Most men are moved too much with their own *miser-
ies* in this world, melting in them, as wax in the sun,
so as they are unapt to hold any impression cyther of
fayth, or reason: but are too liile moved with other mens
calamities, not affoording them so much as a compassio-
nate affection. Yet may, and doth the contrary extream
of over pittying others also, prevayl with some. Against
both which it is good to consider, that cyther we, and
they reap spirituall benefit by our *afflictions*, or no. If the
former; that may, and ought to moderate the *greif*: If
not; there is cause of greater *greif* for after greater *afflictions*
to come upon us, and them.

A man may much encrease, or lessen a *croffe* by the
course, which he suffers his mynde to run, in it; seeing
all *crosses* have some *conveniencies* joyned with them; as
all commodities have some discommodities. If a man set his
thoughts a work upon the *inconveniencies*, and *discommo-
dities* alone, which are in it, he shall heap sorrow upon sor-
row. But if, on the contrary, he draw into consideration
such *conveniencies*, as usually fall in with their contraries;
he shall alwaies finde some matter of ease: and sometimes,
that *meat comes out of the eater*, and that which at first seem-
ed a *croffe*, is rayther a benefit. It is a most dangerous
thing for any to deem his *afflictions* extraordinarie; least
by so doing, he prejudice himself against ordinary com-
forts; which we should with readynes, and thankfulness
embrace; and not look for angels from heaven to comfort
us, or for manna from heaven to feed us.

Judg. 14.

CHAP. XXXIIII.

Of Injuries.

Pacius.



Levit. 6.

AN *Injurie* (say the Lawyers) is *whatsoever is not done justly*. In one, and the same act may be found both sin against God, and *injurie* against man. And therefore in cases of *wrong* done either by violence, or deceit, the offender, under the law, was bound both to make *restitution to the wronged*, and also to *bring his trespass offering to the priest, to make an atonement for him before the Lord*. Sometimes the sin is taken away, and the *iniurie* remainys; as when the person which hath *wronged* another, truly repents; but is not able to make satisfaction: Sometimes, on the other side, the *injurie* is taken away, and the sin remainys; viz. when the offender makes satisfaction by compulsion, or for shame; but repents not before God: Sometimes both are taken away, and sometimes neyther; as both or neyther satisfaction to men, and repentance towards God is performed.

Between the *injuring*, and offending of a man there is this difference; that we may *injurie* him that is altogether ignorant of it; but can offend onely him that takes knowledge of some evil in truth, or appearance, done by us, whether with *injury*, or not.

The more power any hath to do *hurt*, without worldly prejudice to himself therein, the more carefull had he need be, that he take not to himself any lawlesse liberty that way; remembering alwayes that he hath also a master in
Coloss. 4. heaven; and that he who is higher then the highest regardeth:
Eccles. 5. who

who also may with more right, and reason destroy him for ever, then he (how great soever) do the least hurt to the silliest worm, that crawls upon the face of the earth.

They who use injurious dealings themselves hate them in others, and them that offer them; as do they also who take knowledge of them. For whom men fear, they hate: Now there is cause for all to fear him (to his power) that hurts any; seeing in wronging one, he threatens all that he hath power to hurt. Yet if we will look upon things a little spiritually, such persons are more to be pitied, then either hated, or feared; as being, (though cruell to others, yet) more to themselves: hurting others in their bodies, and bodily states; themselves in their hearts, and consciences before the Lord, which is far the greatest damage. And upon this ground it was, that the ancient father desired Scapula, that he would pity himself, if he would not pittie the Christians, whom he cruelly persecuted, seeing the most hurt came to himself thereby. When therefore we thus suffer any heynous injuries of any kinde by any, we must pray the Lord both to deliver us out of their hands, and them out of the divels, whose instruments they are, in so doing.

For any one man whosoever to offer injurie to any other whomsoever, is unnaturall, and inhumayn: but especially odious in these four sorts of persons: The first is Magistrates, and men in authoritie, whom God hath therefore furnished therewith, that they might prevent, and redresse injuries by others; and execute wrath upon evil doers. Which if they become themselves, they transform the image of the Lords power, and justice, which they susteyn, into the image of Gods enemy, Sathan, whom therein they resemble; and become, after a sort, wickednesses in high places, as the divels are. The second are

186 *Observations Divine, and Morall.*

Terence. freinds, whose office it is by *help, counsel, riches, or* otherwise, to succour their *wounded friends*; and if no other way, at least, by condoling with them, and comforting them. *A man that hath freinds should shew himself friendly* (sayth the wise man) and for such a one to shew himselfemie-like, is very greivous; as we may see in *Iobs*, and *Dauids* case. Now, if it be here demanded, whether *the injuries* offered by freinds or by others, be lesse tolerable? Answer must be made with distinction; that some *injuries* are such, and so notorious, as cannot stand with a true *freindly* heart, but do plainly discover an evil, and enimious affection: and of these by false *freinds David* (and worthily) complayns, as more greivous then by *strangers*. Some again, are such, as may scape him that truly loveth, through negligence, rashnes, or other infirmitie. Such the heat of love should digest. And they, who, in this kinde will bear more at the hands of others, then of freinds, are unworthy of them. A third sort are men religious, whose professed pietie towards God promisseth honest dealing with men: as on the contrary, *Abraham* looked for all *injuriously dealing in that place, where the fear of God was not*. The fourth, and last are men themselvs oppressed by others, specially lying under *the injuries* of the times. *When one poore man oppresseth another, it is like a sweeping rayn, which leaveth no food*. Yet is it found by certain experience, that it oft rayns from this coast; and that the poore by *oppressing* one another, teach the rich to *oppresse* both: and this not onely in bodily things, but in spirituall also: none being found more *injuriously*, and unmercifull, then are some (out of the favours of the times themselvs) to others, that are a litle more in their disgrace, then they. None of the heathens were so cruelly bent against the christians, as the jews, though themselvs but scattered amongst.

amongst the Heathens, to be tolerated by them. Such should think of *the brethren of Ioseph*, who being themselves in danger to be *violently oppressed*, remembred, and bewayled the *violence*, and *wrong*, which they had formerly offered to their *brother Ioseph*. Gen. 42.

There are two things causing inordinate stirring, and indignation at *injuries* offered: the one naturall; the other morall. The naturall is the abundance of hoat choler boyling in the veyns, by which the blood, and spirits are attenuated, and so apt to be inordinately stirred, and inflamed, upon apprehension of a *wrong* done. This cause may something be helped by naturall means, and medicines; and the effect by true wisdom, and government, which represseth all inordinate motions in the minde. The morall cause is pride, and self-love: for men having themselves in high estimation, make account, that if they be a litle *wronged*, some great, and heynous offence is committed, and that at which there is just cause of high indignation. The *injury* to such seems great, because they seem great to themselves: whereas to him that is litle, and lowly in his own eyes, *injuries* and *wrongs* seem lesse: specially if he set this low price, and valuation upon himself, in conscience of his sins against God: as it was with *David*. What strange thing is it, if an earthen pot get a crack? or if a silly worme be troden upon? or that he, who is litle, be litle set by? 2 Sam 16.

It is wisdom, in cases, not to seem to take knowledge of an *injury*: as eyther, when it is small, and scarce worthy the myndcing; and such the stately gravitie of some persons make many to be, which to others seem intollerable; witnesse *Cato*, who being asked pardon of him that *Seneca* had given him a bob on the mouth, answered, that there was no *injury* done, and so no pardon needfull: or when the great-

nes, (and mallice withall) of the *injurious* is such , as that to expostulate a *wrong* is to provoke to the doubling of it : to which purpose his answer fitted well, that sayd , *he had grown old in a tyrants court , by thanking men , when he had received an injurie from them.* Sometimes, again, it is wisdom to let persons know , that we account our selves *ill used* by them , and that cheifly , when our expostulation is like to prove their warning ; by working eyther fear , or shame in them.

- Cicero.* If the commendation given of *Cæsar* had not been by him, who was too good a courtier, that he was wont to forget nothing but injuries ; he though a pagan , might therein have been a mirrour to all Christians; considering the mischeivousnes of our corrupt nature this way, which is apter to remember a *wrong* done, then any thing els, specially then a benefit ; because , as one sayth , we account thanks a burden , and revenge an ease. In regard whereof it was not without cause, that Christ our Lord in our directorie of prayer , which we must dayly use , reinforceth nothing but the condition of the fifth petition : *as we forgive them that trespass against us* ; the petition being , *Forgive us our trespasses* ; adding therein, that *if we forgive not them that trespass against us , neither will our heavenly father forgive us.* And this exhortation, sayth one , *if we be not more hard, then iron , and steel , cannot but soften us , and make us appeasable, and ready to remit offences* ; considering how many, and great our offences are against the Lord ; for which he both so justly might, and so easily could take revenge upon us. And since *vengeance is the Lords, and that he will repay,* we must beware we take it not further into our hands, then God gives it us : lest meddling with edged-tools, in Gods shop, we surely cut our selves deep , howsoever they scape, against whom we use them. And,
- besides

besides the conscience of offending God by *revenge*, in wish, word, or deed, we may take instances of inducement to forgiyenes, from circumstances of all the persons that *injurie* us. If it be a meaner person then our selvs, that *wrongs* us; let us forgive him, in pittie of his weaknes: If our *superiour*, let us pittie, and forgive our selvs: the former in charitie; the latter in wisdom. Is he a malicious, and unmerited enemy? why should we marvayl, if he do his kynde? Have we hurt him before? he but gives us our due, and why should we not take it at his hands? Is he a good man? let us be ready to forgive him, whom God forgives. Is he wicked? Alas, we may well forgive him, considering how fearfull vengeance (if he repent not) God will take on him for that, and other his sins. Seneca.

Many who think it divelish (as indeed it is) to offer an *injurie*, think it but manly to requite it. But it is, (sayth Lactant. one, *evill as well to requite, as to offer; since God forbids both.* And there is, sayth another, *onely this difference between them; that he who offers the injury, is before in mischeif; and he that requites it, comes after therein, as fast as he can.* With which two joyn a third witnessse saying, that to render evil Tertul. for evil, is to make two divels for one. Calvin.

Not to be revenged for an *injury* done is not alwayes to forgive it. For this may be through want of power, or of courage, or in a kinde of haughtines of mynde, when a man esteems himself above the *wrong* done, or scorns to fyle his fingers with his adversarie. Neyther yet is it sufficient (though it be a great thing) that we wish him no hurt who hath *wronged* us; but we ought further also so to keep our hearts, that they *rejoyce not at his fall, or stumbling*, by any other means; *least the Lord see, and it dis-* Prov. 24. *p'aise him, and he turn his wrath from him upon us.* All the other wayes we may be accessory before; this way, after the

fact. Notwithstanding, we may, & have cause to be glad, if the *injuricks*, and *oppressours* be restreyned by some work of Gods over-ruling providence; that the fox being chayned up may no more worry the lambs: But this is not to rejoyce for his hurt; but for his good. Lastly, as God forgives *injuries* against him (which all sins are) if for the same he hate not the person so sinning, though he both be angry at him, and correct him; and therein provide for the repaying of the honour of his majestie impeached by him: so may men forgive *injuries* done against them, in spirituall sense, and holy manner; if therefore they hate not, nor wish hurt to the person, that hath *wronged* them; though, in cases, they provide for his due correction, and also for the repaying of the damage susteyned by him in theyr body, goods, or good name, by lawfull means.

2 Sam. 12.

CHAP. XXXV.

Of Patience.



T is our sinfull condition that makes us subject to crosses: our humayn, that makes us sensible of them: without which sense of them we were no more *patient* in bearing them, then the stone is *patient*, upon which the weight of the wall lyeth. But

Lactant.

in the bearing of such evil as are brought upon us, or befall us, with equanimitie, and moderation, true *patience* is seen. The grace it self must be in us, even without crosses, and we by it in heart martyrs, without fire, or sword: but so can not the use of it be; no more then there is use of a salve, where there is no soar. And thereupon the Apostle sayth,

Gregory.

that

that *affliction* worketh *patience*, that is, occasions the exercise, and increase of it. And hence it is, that men are most deceived in the measure of this grace, and esteem their *inches elms*; till by tryall of evils, they finde the contrarie. But *patience* tryed by afflictions, and found firm, and good, gives, above other graces, experimentall assurance of Gods love. Whereupon the Apostle, in the place forenamed, gives it alone the honour of *working experience*: And no marvayl; seeing by it God gives a poore, and feeble creature such experience of his powerfull grace, and goodnes, for the bearing, and bearing out of those crosses, and miseries, both inward, and outward; which, without this staff of supportance, were intollerable. Neyther is the work of Gods goodnes lost in them, to whom he imparts this grace; seeing by it, if by any other, they *show forth the virtues of God*; and honour him in so many of his attributes, in the exercising of it. As first, of his will both commanding, and approving it: as Christ tels the church and Angel at Ephesus: *I know thy works, and labour, and patience.* Rev. 2. Secondly, of his justice, as acknowledging really, that all the afflictions, which they suffer, are lesse, without comparison, then their sins deserv. Thirdly, of his power, and that both over them, with which they struggle not, but making a *vertue of necessitie*, quietly bear what he layes upon them: and also in them, in sustenting them, that they faynt not under their burden. Fourthly of his wisdom, in effectuall acknowledgment, that he hath his good, & holy ends of his so dealing with them, though oft times not so particularly known to them. Lastly, of his goodnes, in dealing with them in their chastisements, as with sons, for their profit, and that they might be partakers of his holynes: without which last, all the rest how honourable soever to God, are uncomfortable unto man. Vpon this goodnes of God,

God, we do in our afflictions specially exercise the two mayn graces of Fayth, and Hope. Fayth, perswading our hearts, that God loves us as well in our greatest afflictions, as out of them, and will do us nothing but good by them, is as the foundation for this bulwork of *patience*. Hope assureth us of happy issue out of them all; which if we wanted, what would it avayl us though we had the strength of men, and angels to *bear miseries*?

- Some Christians have sayd, that *Patience is a miserable remedy*. But how much better said the Heathen *Byas*, that *he onely is miserable that wants patience, for the bearing of his misfortunes*. As indeed, he is in a miserable case; considering unto how many calamities all mortall men are subject: against which they can neyther promise themselves before hand, nor finde in time, other sufficient remedy,
- Laertius.* then this of *patience*; which is *a salve for all soars*: and the same also so approved, that though it make not miseries cease to be miseries; yet it keeps the person that hath it, and suffers them, from being miserable. Yea, as deadly poysons may be, and are so mixed, and tempered, as they become, in cases, more wholesom, then meat; so do *calamities*, deadly in themselves, tempered with *patience* become better then their contrarie delights. Sicknes with this is better then health without it; and poverty so tempered, then riches otherwise: and so all the works of Gods justice, unto which the faythfull are lyable, are better to them, then any work of his mercy to others. Lastly, so absolutely necessaric is this grace, and the use of it, for all Christians, as that the Apostle tels the beleeving *Hebrews*, and other beleevvers in them, that they had *need of patience, that having done the will of God, they might receive the promise*: With which accords an others exhortation, that *patience may have its perfitt work in the Saints, that they may be perfitt*,
- Seneca.*
- Hebr. 10.*
- James 1.*

perfit, and intire, lacking nothing. A man would think in reason, that he who hath done the will of God, and been carefull in all things to keep a good conscience towards God, and men, should have *nothing lacking*, for the receiving of the promised reward. But the wisdom of God tels us, that we must first doe our ducie in all things; and then afterwards, suffer evill *with patience*, before we receave the reward promised. In which our *patient* suffering for, or in the way of righteousnes, we please God more (if it may be) then in our former weldoing; as Christ our Lord performed the greatest work of his obedience unto his father, and of our redemption therein, by his innocent, and *patient* suffering of death.

Of all manner of crosses none are so hard to *bear* by Gods servants, without despayr, as those, wherein the Lord seems, to theyr sense, and reason, to be their *enemy*, by Iob 19. reason of some strange, and unusuall working against them; as we have *Iob* for an example: Nor any so hardly born by them, without inordinate stirring, and spurning again, as those, in which a man must be a meer *patient*, using, as they call it, that *passive patience*; and may, or can say, or do nothing in defending himself, or offending an adversarie. A blow, or wound receaved in fight, or action, is scarce perceaved: But if a man must sit still, and suffer himself to be bobbed on the mouth; or, as the Prophet sayth, must *give his back to the smyters, and his cheeks to them that pluck of the hayr*, or must be coupt up alone in a dungeon, or prison, where none may come at him, this goes near him, and tryes his *patience*, and how he hath hearkened to the Lord God, the holy one of Israell, say-
ing, *In returning and rest shall ye be saved; in quietnes, and in confidence shall be your strength.* Where mens injuries are joyned, and concur with Gods providence in a crosse,

Esay 50.

Esay 30.

there the flesh and fleshly passions take more libertie. I haue known some, who have atteyned to a good measure of *patient bearing* calamities and crosses by other ordinarie hand of Gods providence; and yet have been most impatient of any prejudice, or damage by mens injurious dealing. And this may seem not to want reason. To be stirred against God for a crosse, is diuclish; against unreasonable creatures, brutish; but hath a shew of manlines, for a man to be stirred against a man that injuried him. But be the shew what it will, the truth of the ground, for the most part, is; that pride causeth this swelling of the heart against him, who is deemed to injurie us, specially if we conceave it to be out of contempt; whereof all men are *impatient*. Against the pang of *impatience* this way, it is best we labour, not to overvalue our selvs; nor easily to think that others dispise us; and, as we have *Iob* for a pattern of *patience*, so to follow his steps; who, looking through the violence, and wrongs of men (the *Sabeans*, and *Chaldeans*,) beheld, by the eye of fayth, which *sees a far off*, Gods providence, as the soul of the worlds body, and ruling all things in it; and thence took instruction for quiet, and *patient* submission unto the Lord: seeing, & saying in all the outrageous practises against him by the diuell, and wicked men; that *God who had given, had taken away*.

Iob 1.

CHAP. XXXVI.

Of Peace.

TH E Hebrews by comprehending under the name of *peace*, all both safety, & prosperitie, whether bodily, or spirituall, do shew therein how both pleasant, and profitable a thing *peace* is, for all persons, and societies. And though to *strive*, contend, yea and *wage war* also, be in cases, and at times, not onely lawfull, but also necessarie; yet are they never so much as tolerable for themselves, but onely for *peace*, as the launching of the wound is for the cureing of it.

From *peace with God through the forgiveness of sins by faith*, and a good conscience, ariseth *peace* with a mans self; Rom. 5. with the angels; with all men, after a sort, yea with all creatures in the world. Such a one is *in league with the stones of the field, and at peace with the beasts of the field*, Iob 5. sayth *Eliphaz*. Yea *his very enemies* (sayth the wise man) *are at peace with him*. Prov. 16. I add, that though he be burnt in the fire, drowned in the water, or otherwise killed, yet that fire, water, and other instrument of his bodily destruction; and therewith, all other creatures, are in a kinde of secret league with him, and do even in *killing* him bodily, *work for his spirituall, and eternall good*. Rom. 8. And if they which are at *peace* with a king have his subjects at *peace* with them; how much more shall Gods servants, and people, have all the creatures in heaven, and earth at *peace* with them, for their true good, by the favour of him their absolute king, and Lord.

God to shew how *peaceable* man should be, hath denyed him such instruments of offence, and naturall weapons, as many other creatures are furnished withall; of which some have horns, some hoofs, some paws, some tusshes, some talents: But, alasse, how hath sin armed man with hatred, and mallice; and they with weapons of violence, and destruction? so as more men are destroyed by men, then by all other creatures.

When the Lord would shew himself to *Elijah*, he did it not in *the great, and strong winde*, nor in *the earthquake*, nor in *the fire*; but in *the small still voyce*, which came after them. And when he would have a temple built to dwell in, he would not have *David* build it, because his hands were full of blood, though of Gods enemies: but *Salomon* the king of peace. In the building of which there was neither hammer, nor ax, nor tool of yron heard in the house. As the spirit of a man doth not quicken any member of the body, but as it is united to it; so neyther doth the spirit of God any member of the Church, but being united in the bond of peace.

God would have Christians, if it be possible, and as much as in them lyeth, to have peace with all men. But in some cases, and specially, where this cannot be done without sin, on their part; it lyeth not in them to have peace, but in the other, which would put upon them the necessitie of sinning. And in such a case, they must rayther want peace with men, which is a crosse; then with God, which is a greater crosse, and a sin also. The Apostle that bids follow peace with all men, adds in the same place, and holynes, without which no man shall see the Lord. Such may be the case, as a man may see God without peace with men; because it may be their fault, and

and not his : so can he not possibly without holynes, of which no man sayls but by his own fault, and sin. *The Nazianz. contention which makes us nearer God, is better then the peace that separates us from him.*

They are not most *unpeaceable* alwayes, who *dissent* most from others, whether in opinion, or practise: but they who eyther affect *differences*, or carry them turbulently, whether small, or great, when they fall in. A feirce horse may be so whistled, or yoaked, as he may draw in the same waggon quietly with others, eyther gentle, or head-strong; so may a violent, and turbulent person go on in the same course quietly a long time, because it pleases him, or because he is strongly yoaked, though without all true love of, or earnest pursuit after *peace*. But the Lord would have us not onely to be held in *peace* by others, and to hold *peace* with others, when we have it, and to imbrace it when it is offered; but to *pursue* and follow after it, even *when it seems to fly from us*. Many can cry aloud for *peace*, and against *peace-breakers*: and can speak very glorious things in commendation of so profitable, and pleasant a good, whereby to perswade others to it. But what is this *peace*, unto which not a few of those good orators so earnestly, and eloquently perswade? Surely too often nothings els but eyther a cursed consent in evill, or servile subjection to their, or their masters wils, and lusts, without regard eyther of equitie, or reason. They would willingly have *peace*; that is, they would do what they list, and have others do the same their lists also, how unreasonable soever. But *this* (saith one) *is not to follow peace, but to command it*. The divell himself would have such *peace*, and hath with his; *(when the strong man armed keeps his house, all things that he hath* Luke 11.

Psal. 33-
Calvin.

Hugo.

are in peace) and upon condition that he might rule in, and over them after his wicked will. But to *follow after peace* aright is clean an other, and the same an excellent thing; requiring at the least these three particular virtues. First, a truly affectioned heart unto it, in conscience of God, and love to men, out of a due valuation of its excellencie; as *Elisha* loving, and reverencing his master *Eliab*, would *follow* after him, and *not leave* him. The second is, to deal justly, and equally with all men, without wronging any. It is double injury to beat men causelessly till they cry, and then to beat them for crying. Thus many breed *strife* by injury, and oppression; and then cry out against it; as *Athalyah* cried out of treason. There are two freinds (sayth the Father) *Righteousnes and Peace*; He that will have the one, must do the other. *All would have peace; but all will not do righteousness. But he that puts the one away, and loves not the freind of peace; peace loves not him, nor will come at him.* A third thing, is *forbearance of others*, what may be, though in our own wrong. For considering how ready all sorts of men are to wrong one another, and withall how apt to think themselvs wronged, when they are not, yea often times, when they themselvs do the wrong: except we mingle with the former two, such moderation, and Christian *forbearance*, as to bear, and tolerate for *peace* sake, persons, and things not intollerable, we follow *strife* in effect; whatsoever we eyther pretend, or intend otherwise.

Psal. 85.
Austin.

1 Cor. 6.
Ephes. 4.

Austin. It is ill when good men have not peace, and unity amongst themselvs; and as yll, yea worse, when there is peace amongst wicked, and godles persons; seeing thereby their strength in evill is encreased. It is better the work of God go on weakly, as it doth, when *peace* among the good is wanting;

wanting; then the divels work strongly, as it doth, in the conspiracie of wicked men. It is therefore a speciall Psal. 38. work of Gods good, and powerfull providence to cast a bone amongst such, and to set them one against another, that a fire may come out from Abimelech, and devour Iudg. 9. the men of Shechem: and from the men of Shechem, and devour Abimelech: by which God makes one of them the others exequutioner in his just judgment; and therewith provides many times for the peace of his people, whose utter ruine otherwise, their accord in evill and violence against them, would endanger.

CHAP. XXXVII.

Of Societie, and Freindship.



OD hath made man a sociable creature; and hath not onely ordeyned severall societies, in which persons are to unite themselves for theyr mutuall welfare; but withall so dispensed his blessings, as that no man is so barren, but hath something wherewith to profit others: nor any so furnished, but that he stands need of others to supply his wants. *The head cannot say to the foot,* (much lesse the foot 1 Cor. 12 to the head) *I have no need of thee.* And the lesse need thou, by reason of thine aboundance of bodily, or spirituall endowments, hast of others; the more neede they have of thee, and thy plentie. To which purpose tended his saying, who having many servants, some better, and some worse; and being moved by one to disburden himself of such as were unprofitable, and to keep

Ecclcf. 5. keep the reſt, answered; that he ſtood need of the better; and the worſe of him. The king himſelf is ſerved by the ſeild; and ſtands need of the huſbandman; and ſo doth he of many of far meaner condition.

Phil. 3.
1 Cor. 7. Some wrong humayn ſocieties by being too divine; many more, and much more, by being too beſtiall. By the former I underſtand ſuch as in the profeſſion of devotion towards God ſwallow up, & diſſolv ſuch naturall, & civill bonds, as wherein God hath tyed them unto men; by chuſing ſolitarie, and monaſticall lives. All Chriſtians ought to have their converſation in heaven, and to uſe this world, as though they uſed it not: And herein ſuch as are called to the holy miniſterie ought to be enſamples to others, and to go before them; but not to hide themſelves in holes from them, as melancholick monks do. So for others; the leſſer helps, and provocations of grace they can have from them with whom they are occaſioned to converſe; they are to be the more frequent with God in the perſonall exerciſes of pietie: but ſo as they take heed that they wrong not father, and mother by their Corban: nor make a ſpeciall calling of the common works of all chriſtians. Others are grown more out of kinde, who rake greater delight in the following, and fellowſhip of horſes, and hauks, and dogs, then in mens companie. Such have drunk deep of the cup of Circes, by which ſhe is ſaid to have transformed men into beaſts. That which was Nabuchad-nezzars puniſhment, they make their cheif pleaſure.

As God hath eſtabliſhed fellowſhips, and communities of men to procure their mutuall good; and to fence them the better, on everie ſide, againſt evil; ſo ſin and wickednes being the greateſt, and onely abſolute evil; chriſtians are moſt bound by vertue of their aſſociation, to help, and aſſiſt,

assist, within the bounds of the callings in which God hath set them, their brethren, and associates against it: according to that of the Phylosopher; *He that bears with the vices of his freind makes them his own.* Hence all Israel was punished, and is sayd to have sinned, for not preventing, or reforming one *Achans transgression.* The sin of another, how near soever unto me, cannot defile me, because he doth it: for then that which neyther goes into a man, nor comes out of him might defile him: but when eyther I doe something for the furthering of it, which I should not do; or neglect something which I should perform in my place for the preventing, or reforming of it; by these means I become accessorie cyther before, or after the fact; and not otherwise.

Although it be to be desyred, and that, unto which we are bound, as humanitie, & our speciall places, and occasion will permit; that we converse onely with such, as eyther may make us better, which is wisdom; or which we are like to make better, which is charity: yet will a good, and wise man make good use of all companies. Amongst the good he will learn to love goodnes the more: amongst the evill (and most amongst the worst) the more to hate evill. But yet notwithstanding, there is a difference. In evill company we see what to avoid; which is good: but in good, what to follow; which is better. Besides, there is danger (if of no worse thing) lest the edg of our zeal against evill should be taken of, if we be occasioned continually to be grateing against it. The spirit of grace, and goodnes had need to be strong in him, that is not tyred with continuall struglings, and stryvings with the mallice of others. He that, at the first, with righteous
Lot vexeth his righteous soul dayly with the wicked deeds of them, with whom he liveth, yet will in time, be in danger,

Seneca.
 Iosh. 7.

2 Pet. 2.

to be vexed dayly lesse, and lesse, with them, as things growing by custome, more familiar to him. Also there is a second danger, lest living amongst fools, or wicked persons, we cōtent our selvs with the litle model of goodnes, or wisdom which we have; because we are some body in comparison of them, (as he that hath but half an eye, is a king amongst them that are blinde:) whereas amongst the wise, and good, we have still matter of imitation, and provocation to aspire unto greater perfection in goodnes. I conclude with that of the father. *If men good, and bad be joyned together in speciall bond of societie, they eyther quickly part, or usually become alike. Freindship eyther takes, or makes men alike.*

Chrysost.

Much acquaintance shews eyther great imployment in the world, which puts men necessarily upon the acquaintance of many: or great ability, and endowments, which draw the acquaintance of many to a man, for their benefit: or an ambitious heart, which seeks to be known and acknowledged by many: or an idle head, that hath litle els to do, but to occupy it self, in seeking, or getting friends.

As many, who, if they walked alone, would, by reason of their richer apparrell, be thought men of better estate, then they are: and others meaner then they are, by reason of their russet coats: who yet both are discerned of what condition, and rank they be, by their companions and consorts: so the vertuous, or vicious dispositions of men are much discovered by the company, which they affect, and with which they sort with most gladnes, and content: For like will to like, whether good, or evil.

Danew.

There is a difference between love, goodwill, and freindship. We may love other things besides men: bear goodwill to the persons that know us not: but we have freindship
ship

ship onely with men ; and that with mutuall consent, arising from mutuall love, and goodwill, for our mutual good. Now though divers other contracts be more streyt in severall relations ; yet is there in this of freindship a kinde of inwardnes, arising from conformitie of judgment, and affections (*the conjunction of the minde being the nearest kindred*) by which persons are more streitly tyed together, then any other way. *There is a freind (sayth Salomon) that sticketh closer then a brother :* And Moses passing from brother to child, and from childe to wife, placeth her as near, as the mans bosom ; but a freind nearer, as reckning him as his own soul. Such a freind Jonathan was ; whose love to David passed the love of women. Him whom we are to take so near unto us, so constantly to keep, and so freely to communicate withall, we must not lightly make choyse of ; nor as the manner of many is, by meeting together at a feast ; or playing a game at bowls, or tables ; or lodging in one Inn : but eyther after long experience, and having, as the proverb is, eaten a bushell of salt together : or upon some singular, and extraordinary motive, or tryall. And as Christ committed not himself to the Iews, because he knew their hearts ; so neyther are we easily to commit our selvs to men, because we know not their hearts. We are wisely to judg before, but freely to credit after, the knot of freindship tyed : yet so as we try the wisdom, secrecy, & faithfulness of our freinds in smaller matters, before we trust them in greater ; as men use to try, whether their vessels will bould water, or no, before they put wyne into them. And albeit that christian love, which is the bond of perfection, and first fruits of the spirit, be due to all christians from all ; yet are not all fit freinds for all, of that fellowship. David notwithstanding the many Worthies in his kingdom, had specially Hushai the Gittite his freind : and so had our Lord, whilst he lived upon earth,

John 14. specially *Iohn*, among all the twelv, *the disciple whom he loved*. This speciall affection to one above the rest in Christ, was holy, yet humayn.

Many complayn of the perfidiousnes of *freinds*, & how vilely they have been used by them whom they have trusted: and not without cause; it being as *vile*, as common, *to deceave him, whom we could not have deceaved, if he had not trusted us*: But if all things be rightly weighed, the most have most cause to complain of themselves, for making no better choyse. He is but right served, in all mens judgments, that hath his broath running out, which he puts into a riven dish. And first, *God is love*; and no marvayl then, if there be no firmnes in that *love*, which is not founded in God, and goodnes. As, on the other side, if a man be deceaved by such a *freind* as he trusts upon the shew of pietie and goodnes, which he makes; he hath comfort with God, unto whom he had respect in trusting him. Men that trust others upon the testimonie, and commendation of any, and are deceaved by them, use to complayn to them, for whose cause they trusted them: He that looks, in his league of *freindship*, to the appearance of godlynes, and vertue, which the other makes, takes his *freind*, after a sort, upon Gods word, and testimony; and if he happen to be deceaved by him, may complayn, and moan himself to God; as *David* complayned of *Achitophell* the traytour, *with whom he had taken sweet counsayl, and walked into the house of God, as a freind*. But on the contrarie, he that *leagues* himself with a vayn, and godles person, especially with respect and liking to any vanity, or leaud quality in him; if he be deceaved by him afterwards, (as like enough he will be) may go to the divell to complayn; upon whose word, in effect, he took him.

Some do discover their pryde, and ambition by affecting

ing acquaintance, and societie with their superiours; therebyether to become, or to seem greater then they are. So do others not a litle, if not more, bewray their pride, by affected forring with much meaner persons then themselves; that they may have honour, and respect from them, and domineer amongst them: which in truth, though under an appearance of humilitie, shews the prouder minde. It was swelling pride in *Cesar*, that he rayther desired to be the first in the least village of *Italie*, then the second in *Rome* itself.

He that will throughly reform, and correct his faults, had need eyther of singular circumspection, and jealousy over himself, and his wayes, for the finding out of his own faylings: or of faythfull freinds who will seriously admonish him; in which dutie christian freindship is specially differenced from all other: or els of bitter enemyes, who will not spare, nor fayl to cast his faults in his teeth; that so he may make a medicine of their mallice, as physitions make triacle of venemous serpents. And as *Iason* had his impostume opened, and so healed by his enemies sword, in *Plutarchs* the wars, which his freinds the physitions could not cure; so we receav sometimes, that good by our enemyes reproaches, which our freinds eyther cannot, or will not affoord us, by their loving, and faythfull advertisements. A wise man makes better use of his enemies, then a fool of his freinds.

To him that knows the use of true freindship, no earthly thing is more delightfull, then the sweet societie of wise, and honest freinds, whether for recreation after studie, or labour; or communication in a prosperous state; or comfort in an afflicted. He that so esteems not this benefit, is unworthy of it. Yet, for my self, though I have ever thus valued truly loving freinds; notwithstanding, consi-

dering unto how many dangers, and calamities mine afflicted state hath been exposed, I have counted it a benefit, that I have not had many such, as were in danger to take excessive sorrow for my miserie that hath, or could befall me.

Some *freinds*, in this respect, have a very ill, and *unfreindly* fashion. If any good come to them, they conceal it from their *freinds*: if any hurt, they hasten to fill their ears with that, to the utmost. Such are more perversly chylidish, then children. For as they will streight complain to their mothers, of any hurt that befalls them: so, on the other side, if any good come to them, though it be but an apple, or nut; they will as readily run, and acquaynt them with it also. Such persons are commonly lovers of themselves, envious, and unthankfull. We, on the contrarie, should rayther hasten, and desire to manifest to our *freinds* matter of gladnes, when good befalls us; then of sorrow, in our crosses: and shew therein both our love towards them, in procuring their rejoycing with us; and also our wisdom, and strength of fayth, and *patience*, in the silent swallowing of our sorrows, without greiving our *freinds* more then needs must. So we read of *the woman, that had lost her peice; she lighted the candle, swept the house, and sought it diligently; and all this she did alone: but when she had found it, then she called in her freinds, and neighbours to rejoyce with her.* It is best mourning alone; and best rejoycing with companie.

Luke 15.

Some *freinds* are rayther to be used, then trusted: namely such as are more able, then entire, or free hearted: Some agayn are rayther to be trusted, then used, saue in case of necessitie, and then also sparingly: and those are such, as whose truly *loving* affections exceed their abilitie. And in these considerations, the proverb oft times fitteth:

Rich

Rich mens purses, and poore mens hearts.

Wealth maketh many *freinds*, and povertie tryeth them; as the winde shews which clouds have rayn in them, and which not. And so, though the rich have the more *freinds*; yet the poores better appear to be saythfull, in giving testimony that they love their *freinds* for God, and the persons themselves: which to know is not a small priveledg, that poore men have above others; who can hardly discern, whether their persons, or riches be loved. *A* *Gregorie.*
freind (sayth the wise man) loveth at all times: and a brother is born for adversity. He sayth not, A *freind* is born for prosperitie; though it be one end of *freindship*; that we might have with whom to communicate, and rejoyce in a prosperous state of things; but for adversity; this being the more principall end (specially in our sinfull, and sorrowfull state) for which God hath linked men together in all *societies*: which the wiser sort of the heathen have seen by the dim light of nature, and that it apperteyns specially to the office of a true *freind* to ease his *freinds* greif by speech, to affoord him counsayl in doubtfull cases, to drive away sadnes by his chearfulnes, and to refresh him with his very presence. *Prov. 17. Seneca.*

And for such persons in *societies*, as, in effect, make account, that they are onely for other mens prosperitie, and not for their afflicted state; and that others are for their help, and benefit; and they for their own: these are the verie moths, and caterpillers of family, church, and common wealth: and so far from deserving the *fellowship* of men, as they are scarce worthy of the flocks, and herds of beasts: of which divers are helpfull to their fellow, as they are able, and the other need.

As none can sin against the Holy Ghost, and irremissibly, but they, whom God hath receaved into some degree

gree of fellowship with him, at least, in the knowledg of the truth: so there is no so great enmitie amongst any others, as amongst them; who of *freinds* become *enemies*.

- Prov. 15.** *A brother offended is harder to be wonn, then a strong citty: and such contentions are like the bars of a casile. A wyne thread, if it be broken, is more easily knit together, then a cable. And the hard Adamant, if it hap to be beaten in peices with the hammer, flies into such small dust, as is scarce discernable. And no marvayl, if, where men look for love, and kindenes, they finde, in truth, or supposition, the contrary, & that which agrees not with a freindly affection; that there they conceave most indignation, and greatest matter of alienation. It is therefore requisite, that a freind shew himself freindly, for the preserving inviolated that bond of*
- Prov. 18.** *amitie with his freind: and avoyd all make-bates, persons or things. And of this sort, not onely greater unkindenesses use to be, but even smaller also, if they be frequent: as men consume their states, many times, by small (if daily) losses, and mispendings. And if it so come to passe, that*
- Isidorus.** *our freinds become, or appear so ill, as that in their freindship there is more hurt, or darger, then in their hatred; it is yet better we untwyne, then break the coard of former*
- Cicero.** *freindship: save where some extraordinarie unworthines suddely breaks out, and which urgeth present renunciation. Lastly, when we are necessarily pressed eyther to the one, or other; let us rayther do it with sorrow, then anger: and withall, have in us a disposition to reassume our old course of kindenesse, if there appear cause afterwards:*
- Pliny.** *as the storks, when the winter is over, do affect their former nests.*

CHAP. XXXVIII.

Of Credit, and good name.



Redit, and good name with men so follows vertue, and good deserts (like *the shadow the body*) as it remainys notwithstanding Gods good gift, sundry wayes. First, in bestowing upon men vertue, and goodnes to deserve it : *for which also the gifts of God are to be the more welcom.* Secondly, in guiding them to manifest, and improve their endowments to the advantage of their *good name* ; not as stage-players, but as *good stewards of the gift of God* that way. Thirdly, by moving the hearts of other men to have them in due respect, and estimation: to which purpose it is sayd of *Ioseph*, and others (though of most singular desert in regard of men) that *God gave them favour in their eyes.* Austm. Gen. 39.

Many rayther desire a great *name*, then a *good*: and therefore rayther enterprife great, then good matters. Some matters greatly great; as they *in the East*, who to get *them a name*, would build a tower, whose top should reach heaven. Such also was the levell of the huge, and high *Pyramides* built by the *Egyptian kings*. Some, things greatly strange though mean, as *Parmeno* in his artificiall imitation of the grunting of a sow. Some, greatly dangerous; as those *Funambuli*, who rayther will venture their necks, then want a *name*. Some again, things, if no otherwise, yet greatly odious; as *Herostratus*, in burning the temple of *Diana*, in *Ephesus*, with wilde fire. And so *Pilate* is famous for crucifying Christ; and *Iudas* for betraying him: so is

Ieroboam known by this brand, *He that made Israel to sin*, But a great *name* so got, and left to posteritie, is like to the great stinck of a lamp, or candle, when it is gone out: whereas *the memoriall of the righteous is blessed*; and like *the smell of the costly oyntment of spykenard, wherewith Mary annoynted our Lords feet: the sweet sent whereof filled the whole house.* And this good *name* of the godly, and vertuous, living amongst good men upon earth, when they are dead, is a kinde of pledge of their souls living for ever with God in heaven. This none neglect, but they, who mean to do nothing to deserv it: nor despise, but with endangering their own hardning in evill, both against the fear of God, and shame of the world.

Prov. 22. This good *name* is rayther to be chosen then great riches, sayth he, who could well discern what was best. Which shews, both that he, who impayrs anothers *credit* by slaunder is worse then a theif, and steals a more pretious thing; as also that he, who seeks, and gets it to himself undeservedly, is as well to answer to God for his undeserved *credit* with men, as is a theif for his stoln goods.

Psal. 119. This *credit*, and good *name* we may desire, as a good pleasing naturall thing, and for our more comfortable living amongst men: and so *David* prayed sundry times in one Psalm, that God would *turn away reproach from him, which he so feared.* But this good *name*, and note with men, we are specially to desire to honour God withall, and to further, and prefer goodnes with others: as otherwise, so cheisly, by the good regard, and respect, wherein they have us, to advantage the example, and other provocations of vertue, and godlynes proceeding from us, for more ready imitation by, and better

better acceptance with them. And them, who thus labour to honour God with the *honour*, and *respect*, which he vouchsafes them from others, he will surely *honour* with men (so far as is meet) and with himself for ever. Whereas the vaynglorious, and ambitious, that eyther seek *honour* above their desert, or onely thereby to advance themselvs, and theirs, above other men; they lift up themselvs against God, and climbe higher, then that the bow will bear them : and God, first or last, will throw them down into perdition.

And whereas God would have us seek *good name*, & *fame* by well doing; if any seek it by evill, (as in evill times, and companyes too many do, as *Austin* confesseth of himself, that in the dayes of his vanitie, he oft did evill, *not onely in lust of the thing, but for prayse by it, amongst his consorts*; and sometimes also *stained himself with the evils, which he had not done, lest seeming more chaste he should be more contemptible then the rest*) such do no better then set the divell in Gods place, and *glory in their shame, whose end, without repentance, is damnation*. For God will keep his place in heaven; and from him shall men at length, and for ever, receive *prayse* for wel-doing; and not from the divell for evill. Neyther yet is *credit* alwayes gotten with men, by following it, no more then a mans shadow is: but he that seeks to *honour* God in his mayn intention, God will cause some strinkling of his own *prayse* to reach unto him; and covering his sins from his divine eyes, will so farr, as is meet, cover them from the eyes of men also; and therewith, as it were, commend his vertues to their acceptation: specially, if withall, such a man joyn with his zealous heart towards God, good thoughts, and speeches of other men, & good doings unto them.

Math. 7.

God will provide, that others shall *mete the like measure to him again*, in *thinking, and speaking well* of him.

As the whitenes of the *Ethiopians* teeth is the more remarqueable by reason of the blacknes of his whole body : so are the few vertuous doings of some persons the more noted; and they the more *famous* for the same ; by reason of their contrarie course in evill. Things eyther rare in themselves, or not expected from such or such persons, are most observed : so are the commendable actions, in them, whose ordinarie course in evill gives men litle cause to look for better. And by this means it comes to passe, that divers (specially great men, who have many trumpetters of their few vertues, and scarce any that dare so much as see their vices) get often times a greater name of just, mercifull, and pious, for some one, or a few works of those kyndes (like the *Ethiopians* teeth;) though in a course of injustice, and impietie; then many others do by the constant practise of those, and other vertues.

Cicero.

Seeing *honour*, and respect is in the hand of the *honouring*, and not of the *honoured*; we are for the right valuation of mens *credits* in the world, to have speciall regard to the persons that *honour* others; whether by *praying* them, or otherwise. For fools will *praise* men lightly, and at a venture : flatterers, having *linguas venales*, for their own advantage : vayne and leaud persons, such as are like themselves; in *praying* of whom, they *praise* themselves by reflexion : But to be *prayed* by them, who themselves are *praise-worthy*, is both a reward of vertue, and a blessing of God. But above all things, we must remember, that whatsoever eyther we think, or speak of our selves, or others of us; onely *he, whom the Lord commendeth*, is approved:
Without

2 Corin.
10.

Without, or against whom, he that would be commended of men, shall not be defended of men, when God judgeth him; nor delivered by men, when God condemneth him. And what doth it advantage him, that runns a race, that the standers by approve of his running; if the Agonomethetes, or Iudges of the course disallow him? And what will it avayl any, if all men, and Angels should extoll him never so highly, and even clap their hands at him, in admiration of his excellencie; if God the judg of all, and by whose sentence he is eternally happie, or miserable, should condemn him, and cast him of, as unworthy? Let our mayn care then be, that wee may alwayes be accepted of God: And for acceptance with men, let us not neglect it; for that were desperatenes; nor yet set our mynds too much upon it: lest to procure, or keep it, we loose favour in a better place. Let us rayther fear, with the Apostle, lest any think of us above that which indeed there is cause: and if we be approved, or hap- pen to be praised by any; let us with the godly Father (considering both our wants, and other things amisse) take thereby occasion of blushing in our selvs: and, with another, of begging at Gods hands, that he would make us answerable to the good, that any think, or speak of us.

Austin.

2 Corin.

2 Corin.

Ignatius.

Greenham

CHAP. XXXIX.

Of Contempt, and Contumelie.

Cicero.



Contumelie hath a sting; as the saying is : and is hard to be born eyther by wise or good men, how mean otherwise soever. Even the worm being troden upon will turn again : neyther can any esteeme eyther so highly of another, or so meanly of himself, as to think he deserves to be contemned by him. And therefore Jonathan, though

1 Sam. 20.

Ambrose.

both wise, godly, and humble-mynded, being reviled by king Saul his father, scarce kept himself within the bounds of due respect eyther to a Father, or king. Many, sayth one, can better endure paynfull stripes, then contumelious words.

And hence it is, that povertie is more greivous unto many then other ordinarie crosses, because it brings with it more contempt in the eyes of others. Now, although the fear of God in a person, should, in all equitie, procure him honour, and respect from all : yet as the phylosopher advised, in his time, Wouldst thou take up the study of wisdom,

Epictetus.

prepare thy self to become a laughing stock to many, &c. so in ours, and all ages, must Gods most saythfull servants much more arm themselvs against contemptuous, and contumelious caryages by many; if against any other temptation : following therein the Holy Apostle, who approved himself to God in honour, and dishonour : yea the son himself,

2 Cor. 6.

Hebr. 12.

the author, and finisher of our faith, who for the joy set before him, not onely indured the crosse, but also despised the shame. And this the more carefully we must do, because the diuel will never fayl to stir up his cruell instruments to ply the servants

servants of God, with the most sharp, and byteing rods of contempt, and vilitie, in the middest of theyr other most greivous afflictions; as is to be seen in *Christ our Lord*, and *Math. 27.* *David* his type: that they finding themselvs *despised* in those their calamities, which should move compassion towards them, in all mens eyes, might even be broken in their hearts, and so, through despayr, fall from their steadfastnes; as many do, not being sufficiently rooted in Gods promises by faith, whereby to bear this fore-pressing temptation. *2 Sam. 16.*

Many buy at a dear rate the use of a few *contemptuous* speeches, and that not onely at the hands of superiours, and equals; but oft times, of meaner persons, then themselves: with whom they loose more love, and respect by one *contumelious* passion, then they can recover by many freindly actions. Yea men (so impatient are all of *contempt*) are better satisfied and contented with a respective denyall of a benefit, then with a *contumelious* graunt of it; yea, I add further, with a playn injurie of some kinde, then with a favour so sauced: because in some injuries persons are thought worthy to be mynded, though not for good towards them: in the other case, worthy to be *despised*, even by them from whom they receav good.

He that *despiseh* the poore, cyther such in estate, or naturally impotent in minde, or in body; *despiseh* God that made him so: at which he is alwayes as truely displeased in a measure, as he was at the children, upon whom he sent a bee-bear to teare them in pieces, for mocking at the prophets bald-head, though he do not so visibly manifest his anger. *Prov. 17.* He that *despiseh* a man for the grace of God appearing in him (which is too frequent in ours, and all evil dayes) *despiseh*, and almost despyreth the verie spirit of God, which made him so. But he that *despiseh* a wicked, and vile person. *2 Kings. 2.*

son, in lieu of his vilenes, *despises* the divell, and sin; that made him so. And albeit the followers of Christ should not come near a proud, or *disdaynfull* spirit: yet ought they to get, and mainteyn in themselvs a kinde of spirituall highnes of minde, by which, vileny, and a *vile person* for it, may be *contemptible in their eyes*: and vices, as said one, *not onely odious, but ridiculous.*

Psal. 15.
Seneca.

Some have gotten the foxes cunning, in *scorning the grapes for their sowernes*, which for their height he could not reach to; affecting the *contempt* of that good which they want, and cannot obteyn; that so they may seem to want it upon judgment, as a thing not worthie the having; and not of impotencie. So some *contemn* learning, others policy, others other things, as unworthie their having; which they indeed are unworthy to have, and unable to attain to.

Prov. 20. Others partially say, with *Salomons buyer*, that things are nought, when they would have them easily, & for nought: Thus *Lot sayd of Zoar*, which he would have God spare for

Gen. 19. his cause, *Is it not a litle one?* Lastly, there are, who, in a cruell craft, use to *vilifie, and debase*, what they can, such persons, and things, as they either have oppressed unjustly, or mean to oppresse. Thus *Saul* purposing to oppresse

1 Sam. 20. *David*, still terms him, in *contempt*, *The sonn of Ishai*: So did the *Ephramites* term the *Gileadites*, for like purpose, *fu-*

Iudg. 12. *gitives of Ephraim amongst the Ephramites, and amongst the Manassites*: The *Iews* and others *Christ a Samaritan*, and *Galilean*: And wicked men now the faithfull servants of Christ, Lutherans, Hugonites, Calvinists, and by other more *contemptible* names, that so they may make themselvs, and others the better beleeve, that it matters not, what is done to, or becomes of so vile, and unworthie persons. But men are men, though they be sowed in bears skins, that dogs might worrie them: And the con-

tempt

tempt cast up on the Lords servants, by those carnall and craftie enemies, neyther makes the oppressed by them lesse precious in Gods sight, nor their oppressions lesse odious. Men, on the contrarie, when they have in hand any thing hard, or greivous to an other, should bethink themselvs of what is good, and commendable in the person; that thereby they may breed in their hearts due respect of him, and not wrong him: If the grace of God, though in never so great weaknes; that we wrong not it. If the image of his authoritie, wisdom, or other honourable attribute; that we wrong not it: If nothing els, yet that he is a man, and so deserves all humayn respect to be given unto him, as the Apostle bids, *Honour all men.*

1 Pet. 2.

Men say, *Familiaritie breeds contempt*; whereupon many fearing to be *contemned* by others, dispose themselves to *contemn* others by a supercilious, and overly behaviour. But as there is a mean in *familiaritie*, as in all other things; so they most fear *contempt* by it, who have least worth in them, to free themselves therefrom: and therefore in jealousy, and conscioufines of their own wants, take up a theatricall, and affected strangenes, and statelynes, specially towards their inferiours, and equals. Such are like the asse in the Lions skin: but by braying when they should roar, are discovered, and become more ridiculous, then if they had alwayes shewed their asses ears.

Considering how greivous a thing, and hard to be born *contempt* is; it is wisdom in a man, not easily to think himself *despised* by others; and that even for his own peace. But if an injurie be offered, rayther, if it may be, to impute it to unadvisednes, or negligence, or almost to any other originall, in the offerer, then to

Ff

conten pt.

Seneca. *contempt.* Besides, an aptnes to conceive a *contempt* shews a minde uncharitable, discontented, and usually proud withall, as looking too much for respect. Lastly, *he that judgeth himself despised by another, (specially being troubled at it) honoureth him therein: since it cannot be, but that he desires to be respected of him, with whose contemptuous cariage towards him he is troubled.*

CHAP. XL.

Of Envie.

*Plutarch.**Cyprian.
Scaliger.**Pharab.*

Envie is a greif conceived at the good of another; specially by him that wants it himself: whereof the highest degree is, so to envy it to him, as we desire it our selves. It is a verie shamefull affection, and which no man will own, how many soever use it. Some will confesse, and professe, upon occasion, that they hate, or fear, or scorn others: but none that they envie. And no marvayl; for though many deserv to be hated, feared, and despised; yet none to be *envyed*. Good, and wise men are to be honoured in, and for all the good things that God hath given them: Foolish, and corrupt to be pittied in their greatest jollitie, considering what their end shall be. And though there be cause to greiv, in a sort, at the prosperitie, and power of unworthy persons: yet this is not because those things (good in themselves) are good to them; but because they abuse them to their own, and others hurt.

Politian.

It is like a fire ascending upwards, still ayming at that which is above it: for though superiours oftens grudge at the good of inferiours, yet rather this is indignation then

then *envie*. Or rayther it is like *smoak*, not onely in the former respect; but also for that, as *smoak* is greatest at first, and before the fire burn clear, but after the flame bursts out, vanisbeth away: so is *envy* greatest in the first rising of any in vertue, or honour, or other eminent good; but by continuance of time, and vertue in the envied is tyred out, and gives over.

He that envyceth maketh another mans vertue his vice, as Bernard. Bernard confesseth of himself: and an other mans happiness his torment: whereas, he that rejoyceth at the prosperitie of another, (even thereby, if no other way) is partaker of the same. Yet were this vice the more tolerable, if, besides men, our selvs, and others; we in it did not so directly wrong the Lord; and that (which is worst) even in his goodnes, which it not onely perverts, as other vices do, but abolishes, as much as it can. It is (and worthily) accounted in some, horrible impiety, to complayn of God, that he made the world no better: But what is it then to quarrell with him for making it so good? As in truth, an *envious* person doth: saying unto God, in effect, why hast thou bestowed this vertue, this knowledg, this honour, these riches, or the like good upon this man, or woman? So the first labourers in the vineyard sayd of the last, to him which hyred them; Why givest thou so much unto them? How injurious soever notwithstanding this cancker worm is both to God, and men; yet is it in this point most just; that it punisheth and tormenteth, with no small torment, him in whom it beareth svey; consuming his heart, as rust doth the yron, whereon it groweth; and rotting his verie bones, whiles he liveth.

The good gifis of God, as riches, honour, wit, learning, &c. in any eminencie often endanger their owners

by puffing them up with pride in themselves : And if they have the grace, and modestie to use them aright; yet are they dangerous to others, becoming oftens fewell to kindle their fire of *envy* withall. And so it fell out between *Ioseph*, and his brethren; *David*, and King *Saul*; and many mo: verifying that of the wise man: *Everie perfection of work is the envy of a man from his neighbour.*

Ecles. 4.

By means whereof it also hurts its owner, many tymes, by a kinde of unnaturall rebound, as it were, from the *envious*; and that so violent, as none, but

Prov. 27.

God in heaven, can stand against it. Not *Adam* in paradise agaynst the devils *envy*; nor *David* against *Sauls*; nor *Christ* against the *Pharisees*. And in this regard, a mediocritie in any good is the more thankfully to be accepted from God; considering unto what danger this way, all eminencie exposeth a man. The highest trees are soonest, and soarest shaken with tempests.

The best remedy for preventing *envy* by others is to carry a low Sayl in the most prosperous gayl that can blow: and to ascribe the good a man hath rayther to any other cause, then to himself, or his own wit, industry, or worth any way. Therein he least disparageth others that want it, and so frees himself best from their *envy* at him.

CHAP. XLI.

Of Slaunder.

THIS is a *Slaunderer*, who wrongs his neighbours credit, cyther by unjust *raising*, or *upholding an evill report* against him. Of which two, viz. *the raising*, or *reccaving a false report*, (seeing that if there were no reccavers, there would be no theevs) one of good skill in discerning doubteth whether is more damnable. We must then get amongst others, this mark of him that shall sojourn in the Lords tabernacle, and dwell in his holy mountayn, that we neyther *rayse*, nor *take*, or *hold up a reproach against our neighbour*. Though the North Winde be not alwayes to be wished, because it driveth away rain: yet is an angry countenance to drive away a backbyting tongue. As a man may be wounded in his body with the sword taken out of his own hand: so may he in his credit, by the *injurious relation* of the very thing, which his hand hath done, or tongue spoken. And the same also sometimes being good in it self; and cyther wrested to some other sense then he intended; as were the words of Christ by false witnesses: or craftily made an opportunitie whereupon to build some false, but colourable insinuation of evill; as was Davids being at Nob with the High priest, by Doeg: Sometimes also being evill; as when men without just, and necessarie occasion blaze abroad the faults of others; cyther in idlenes, for want of other talk; or of hatred, by way of revenge; or in flatterie, to please other men; or in envy, as grudging at their good name. And it

Bernard.

Psal. 15.

Prov. 25.

Mark. 14.

2 Sam. 21.

and 22.

may wel be thought, that persons oftner *caluminate* others of love to themselvs, then of hatred to them: thinking therein to build their own credit, upon the ruines of other mens: which is, as if one, to make his own garment seem the fayrer, should cast mire upon his neighbours.

Hubert.

Some *flaunders* are such as confute themselvs in the eyes of all reasonable men, as eyther *being so great*, or so senselesse, *as are incredible*: or when the known qualitie of the person accused, fastens a *flaunder* upon the accusation: as did *Platoes* with *Diogenes*, when he heard one accuse him of evill. Some also there are, which turn to the advantage of the *flaunders* credit afterwards, namely such, as a litle time will plainly manifest to have been false, and feyned. For then they, who before have wronged them, through credulitie, will hold themselvs their debtors for amends afterwards; which also it may come to passe they may make them, by not believeng some ill (though just) report of them, in after time.

Tassin.

Gen. 3.

Iob 1.

Rom. 3.

Slaundersers of any others may rightlyest be called *divellish*, seeing the divell hath his name of *Slaundering*. He sometimes *flaunders* God to men; as to *Eve*, of envie, in the beginning: sometimes men to God, as *Iob* of hypocrisie: and continually man to man, by his venomous instruments thus anotamized in their parts, by the Apostle. *Their throat is an open sepulcher; with their tongue they have used deceit; the poyson of asps is under their lips; whose mouth is full of cursing, and bitterness.* And truly it may be, he should not much misse the mark, that affirmed, *flaunders*, and *false reports* to have raysed as great, and many quarrels amongst equals; conspiracies from inferiours; and from superiours violent oppressions; as all injuries in truth offered, or other provocations whatsoever.

Men

Men commonly with one stroak wound, or kill but one: whereas a *slunderous* blow reacheth to many. He wounds *himself* with his own *slunderous* tongue; his mouth making his flesh to sin: He wounds him in the ear, to whom he *slundereth*; specially if credulous, as the most are, in receaving false reports: And as for him, whom he *slundereth*, he wounds him in his good name (though *him one-ly by suffering evil, the former two as workers of it*) and with-
all, offends makes way by so doing for further wrong to be offered him, cyther by himself, or others. Thus *Maximus the tyrant set a work certain vile persons to accuse the Chri-
stians of heynous evils, that so he might persecute them with more shew of reason: like as men, when they would have their dogs killed, give out, that they are mad.*

David never complains of the sharpnes of the swords of the Philistims, or other enemyes; but of the sharp swords of the tongue of slanders, he oft, and piteously complains, in the book of the Psalms, as peirceing deeper then the former. And yet for fence against those sharp swords God hath put into the hands of his innocent servants two bucklars: the one inward, viz. a conscience, upon due knowledg, and examination, excusing before God; and this is of proof: The other, such a conversation before men, as may ward our credit and good name from being wounded in the eyes of such as know us, and are equally mynded; and such, as are not apt cyther greedily to devour, or lightly to admit slanders, and vituperies rayfed against us.
Yet, if the divell could by the serpents *slanders* impeach the credit of God himself with our first parents, in their state of innocencie; no marvayl, if his serpentlike instruments can prevayl with sinfull men, & women this way, even against Gods faithfull servants. We must therefore prevent *slanders* what we can; bear what we cannot avoyd;

Herodotus

Ensebina

Psalms;

57. 58.

64. &c.

Calvin.

avoyd; and alwayes be mindefull, by earnest prayer; as well to commend our good name to God, that he may take charge of it, as our persons and estates.

Better never accused, then quit, though after the clearest, and most honourable manner, that may be: seeing *after a bold flander something ever will stick behinde*: by which the ignorant of the truth will be abused, and adversaries take advantage to upbraid. But how great soever matter of greif or shame unjust flander causeth; yet he that is reproached for well doing, hath the spirit of glory resting upon him, and being innocent, may say, that the evill is not against him, but against another, whom the slanderer takes him to be. The advised consideration partly of the cause, and partly of the end, which the Lord will make, abundantly sweetens all the sownes of the reproaches, which he suffers: and such a one may know himself to have atteyned to the highest pitch of Christianitie, and conformitie with Christ, when for well doing he is ill dealt with. *It is kindly*, sayth one, say we, Christian like, *to do well, and to be ill spoken of*. Yet is it not enough, that when we are flandered, we be from under the desert of it directly: but we must withall consider, whether we have not drawn it upon our selves deservedly, in regard of God by flandering others, & that so God payes us home in our kinde: or by some other scandalous sin, which the Lord will punish in us by slanderous tongues; as he did David by Sheimei: or whether we have not given vehement occasion of mens suspecting us; and so accusing our selves as one sayth, *of suspicion*; what marvayl, if others think, and speak evill of us?

CHAP. XLII.

Of Flatterie.

THE reproof by *Diogenes* is not more known, then just, upon *flatterers*; that as *tyrants are the worst of all wild beasts*, so are *they of all tame*. And yet there is (and the same verie common) a worse beast, then eyther of them severally; to wit, a monster gendred of them both. Men *flatter* their superiours, or others able to oppose them; to the intent they may tyrannize over their inferiours the more freely, without danger, or fear: and so become both *flatterers*, and *tyrants*. *Plutarch.*

A man needs no other *flatterer* then his own partiall heart to infatuate him. Notwithstanding, though few would rayther buy a false, then a true glasse to see their faces in: yet how fewer are there so truly hating their own vices, as that they had not rayther seek, or at least, enterteyn such freinds, as may rayther cover their faults by *flatterie*, then cure them by faythfull reproofs? And this benefit men of a poore, and despised condition may set against divers miseries incident thereunto: that they are thereby out of danger of being much *flattered*. Every one will be bould to call a poore man fool, or knave, and to speak of, and to him, all the ill which he knows, & more also. Whereas the rich, and mightie in the world are, for the most part, *soothed up*, to their destruction; as the fat ox is clawed by the same hand that strikes him down. And this is just from God upon the most of them, because they

desire rayther to be pleased by *flatteries*, then bettered by hearing the truth. Few coming near *David's* order, will say as he did, *Let the righteous smite me, it shall be a kindness:*

Psal. 141. *let him reprove me, it shall be a precious oyl.* Where yet the excuse is not nothing, which the Philosopher makes; that as *two: m: soonest breed in soft and sweet woods: so gentle and noble spirits do most easily admit flatteryes.*

He that reads the Epistles dedicatorie of learned mens books in all faculties, divinitie not excepted; if eyther he knew not the contrarie, by experience, or suspected not, how easily ambition (the canker of learning, and mother of *flatterie*) might grow in learned mens breasts: would soon be brought to think, that almost all the great men in the world were so good, so vertuous, so religious, such, & so wise, and worthy patriots, as nothing more could be wished, or hoped for. But how oft, God and men know, whilst they labour to honour many of them unjustly, do they most justly shame themselves, in proclayming those things of their benefactors to the world, with all confidence, which a modest man that knows the persons, cannot read without blushing? and giving men just cause to suspect (as *Lactantius* speaks of a *Philosopher in Rithynia*, writing against *Christians*, and pouring out himself into the prayles of persecuting princes) that oft times they write their books rayther to flatter in their prefaces, then for other matters prosecuted in the treatises themselves.

Lactant. Prov. 18. Flatterie is in all cases, and persons a base sin, and which will make one man (dog-like) to *smell* upon another, for a morsell of bread: But in the ministers of Gods holy word, above all other men, it is most pernicious. For whereas in other cases a man makes himself a *claw-bag*; in this he makes God himself, in whose name he speaks, no better, what in him lyes: Besides that, he turns into deadly poy-
ion

son the onely sovereign medicine of the soul. This made the Apostle take God to witnesse, that he never used *flattering words*: and to protest against others, that they in doing it, *served not the Lord Iesus, but their own bellies*. *Thef. 2.*
Rom. 16. Such are not to be accounted the servants of Christ, whom they make their stayl; nor yet of their *flattered Lords, and masters*, how lowd soever they professe themselves their *obedient servants*: but they have a base mayster, whom they serve, and are ashamed to own; their *belly*, and the divell in it. It is not for nothing that the prophets, and Apostles have so thundered against the *flatterers* of the mightie; who both look so much for it, as that they *think themselves half maligned*, and *Seneca.*
envyed, if they be but sparingly flattered; and yet are so deeply endangered by it. Here notwithstanding, we must beware, that to avoyd the note of *flatterers* we become not raylers, affecting to *speak evill of dignities*, eyther in pride, as many scorn to *flatter*, that is, love to *Iude 8.*
revile or out of discontentment in our selvs, or to nourish it in others.

CHAP. XLIII.

Of Suspicion.



Suspicion (as it is commonly taken) is, as it were, a *looking under an hidden thing*, with an inclination to judg it evill, and amisse. It sets the *person suspected* in a kinde *Seneca.*
of middle state, (but something bended the worse way) and *neither quit, because he is suspected: nor condemned, because he is but suspected.*

Swetonius. He that should deal by all persons, and things, as *Cesar* did by *his wife*, whom he put away, because she was suspected of *uncleannes*, though solemnly cleared in judgment; should leav himself neyther freind, nor wit, nor honestie neyther: For all these, and whatsoever els he hath that good is, are subject to unjust *suspicion*, by others. Suspicion indeed, how unjust soever is a blemish, and so may justly occasion refusall, where there is free libertie; but not rejection in way of punishment; This is to right a former wrong by a second greater.

Seneca. Some suspect all men, and some none: both are in fault; the former in the more sinfull fault; the latter in the more honest, but more dangerous to themselvs. And yet even for that; there want not, who by causelesse *suspicion* teach their servants, freinds, yea wives, and children also, to deceav them. For many respecting more their credit with men, then a good conscience before God, by being suspected (though causlesly) grow desperate: yea think themselvs half priviledged to deceav them that suspect them; seeing that by so doing, they but become that, which they are deemed to be before. It is best therefore, first not to suspect without good cause: next, not to bewray our suspicion, except we have great hope to over-aw thereby the suspected person.

There are many unreasonably (though not altogether unoccasioned) transported from the one of the extreams formerly mentioned to the other: who being at first credulous, and light of beleif, and thereby oft deceived; at length come to trust none; but would burn, as they say, their shirt, if they thought it knew their secrets: & therefore set it down for a rule, to have al men in jealousy. Such overwise men are like the fool, that because the sive deceived him, and let his drink run out, would not

not trust his dish with it afterwards. Howsoever things fall out, it is best to keep our byasse alwayes on the right side: and to encline still to a better, rayther then to a worse opinion of men, then they deserv. For though it be best of all, to judg of others just as they are: yet seeing, that is alwayes hard, and sometimes impossible; we shall lesse offend God in judging of men too well (though sometimes to our own damage) then too ill, with certain injurie to them, and sin in our selvs, in the violation of the law of *charitie*, which is *not suspitious*. 1 Corin. 13.

The generall cause of *suspicion* is the want of this true love, whose properie is to *beleev all things*, and to *hope all things*, which with reason, can be beleaved, or hoped for: and so men are in danger to presume of, and promise to themselves more good of their wives, and children, and freinds, whom they entirely love, then there is cause; rayther then otherwise. Notwithstanding, a very inordinate, and doating affection also breeds causelesse *jealousie*. Another generall cause of *suspicion* is the knowledge and conscioufnes which persons have of their own inability, and weaknes any way. Of beasts, and birds, hares and doves, and such impotent, and unarmed creatures; and of men & women; the childish, weak, silly, and decrepit are most given to *suspicion*, as being most subject to be circumvented, or oppressed. So it hath been observed, how the *Scythians*, and other barbarous nations have laboured to supply Bodine. their defects of wisdom for prevention of hurt from enemies, by excessse of *suspicion*. It is true, that this disease sometimes befalls very wise men: But this ariseth from an other, and worse cause, to wit, an evill conscience. *Men muse, as they use*: and *suspect* others by themselves: as is common with all leaud persons. *He that is good himself, doth* Christ. *not easily suspect an other to be evill: nor the evill, that an other*

is good. Besides, an evill conscience accusing men, and women, that they in truth deserv not love, nor respect, nor credit, easily perswades them, that they are not loved, nor respected, nor credited by others. Lastly, it is oftens a punishment from God, that as a man in debt, *suspects* that every bush which he sees, is a sargeant to arrest him; so they which are without true grace, and assurance of the pardon of their sinns from him, should be *suspicious*, that every one would deceav, or hurt them otherwise. It was Gods curse upon Cain, when he had killed his brother Abel, to *suspect*, and fear, that every one that he mett with, would kill him. Notwithstanding all these things, sometimes God

Gen. 4.

Numb. 5.

sends a spirit of jealousy upon interestted persons, for the discovery of evils in others formerly hidden; which out of probable *suspicion* come to be searched into, and by searching are found out. And alwaies we must strive for that discretion, and wisdom, as not to take our marks amiss, by censuring any rashly, as Eli did Hannah for drunken, because her lips went, and her voice was not heard: nor yet to be so fondly charitable, as not to see the spots of mens leprosie breaking out in their foreheads.

We are not onely by innocencie to prevent just blame; but withall, by christian care, and wisdom, to provide that we hurt not our good name by coming under colourable *suspicion* of evill. We *provide things honest* before God by preserving innocency: but *before men*, by giving no probable cause of their *suspecting* us. And so doing, if yet God by his providence, so order, that we come under it; we must bear it patiently, as a burden layd upon us by him; eyther to prove us; as it was not the least tryall upon Job, to be *suspected* by his freinds, and others, of hypocrisy: or, it may be, to warn us to take heed of some sin, of which we are in danger, though not guiltie: it may be, for our present

present peace, and safety, as it happened to *David*, by being *suspected* of the *Lords of the Philistims*; or, it may be, for their just punishment, by whom we are unjustly *suspected*; as in the same *David's* case, in being *suspected* by king *Saul* of affecting the kingdom; to his own great harm in wanting him, and the worthies with him in the battle with the *Philistims*.

CAP. XLIIII.

Of Appearances.



T is the royall prerogative of Gods infinite wisdom to judg of persons, & things, as, in truth, they are. It is mens, yea angels unperfit condition, in comparison, (under which God hath humbled them) to judg of the one, and other, according to outward *appearances*; leaving to him alone and the persons themselves, the hidden things of the heart. To *appear* evill to a righteous judgment, is alwaies evill, whether the person be evill, or good. If evill, his evill *appearance* is but his inward evill manifested to be, as it is; and his inside turned outward: If good; he flanders himself in *appearing* evill. He that makes an ill *show*, we may well account evil, and corrupt, ordinarily; seeing all (save in the case of some speciall temptation) desire to seem, as good, as they are, & to put the fayrest side outward.

He that is once well known to me for good, and vertuous I will alwayes esteem so, except I come to take certeyn knowledg of his after-declynynge to evill. So, on the contrarie, if I have once rightly and certeynly branded a
man

man for evil, I shall not easily come to think good of him, except his after-repentance as playnly *appear* to me. The reason is, because bare time makes none of evill good; or of good evill: but onely confirms men in that which they are, whether the one, or other.

Although it be not simply a sufficient warrant for our answerable judgment of, or caryage towards persons, or things, that they *appear* good or evill unto us; because we often err in our judgments about them, through ignorance, negligence, or partialitie: yet is it a certeyn rule, that we must never proceed, cyther in judgment, or practise against *appearances*: for in so doing, we condemn our selves in the thing, which we approve; if it *appear* good, and yet we condemn it: so do we also in the thing which we condemn; by holding any course of approbation towards that, which *seems* evill unto us. Notwithstanding, such is the force of outward *appearances*, as that, in cases, they bynde us in conscience, both for judgment, and practise, to that which indeed is not true, nor due; but wherein we are altogether deceived. As when we receave a matter for truth (which yet indeed is not so) upon the clear testimonie of two, or three witnesses worthy of credit, so far as we can discern: or when we esteem an hypocrite (cunningly dissembling) for good and godly, as did *Phillip Simon Magus*. It is a fortunate sin to suspect him, without *apparent* cause, that dissembles: and an infortunate vertue to be deceived in him.

Acts 8.

The *appearance of evill* (by the Apostles prescript) is to
 1 Thes. 5. be absteyned from. Which yet we must not understand absolutely of whatsoever *seems* evill unto others: for then we should absteyn from all, or the most good; whereof there is litle, but some, or other misdeem it. But the meaning is properly, that, in *prophesying* (of which the Apostle speaks)

speaks) as we are to hold that which is good, and proved so to be; so if any thing be delivered, of which we have a sinister suspicion, as fearing that some poyson cleaveth to it, though not plainly so discerned by us, we with-hold our assent, till by sayth we can receave it- And in the generall, that, if a thing appear amisse, and evill unto others, especially unto weaker brethren, though it be not such of it self, yet we forbear it; except eyther conscience of duety simply binde us unto it; or that some greater conveniency appear in doing it, then is the inconveniency of, or to others, in misconceaving of us, and our doings.

If it be a good thing to appear good, how much more to be so indeed? It is also the readiest way, and most compendious for any to appear, and be thought wise, vertuous, or godly; to be, in truth, such. For God will both (so far, as it stands with his glory, and the persons good) give occasion of manifestation of that good which is; and also provide, that others may accordingly take knowledg of it. And though many things be secret in the mean while; yet, when the Lord shall come, he will both bring to light the hidden things of darknes, and make manifest the counsels of the hearts, and then shall everie one have prayse of God.

The Lord bestoweth his graces upon men not onely for their own good, but for the good of others also: and that, as otherwise, so for the manifesting, and shewing forth the vertues of him, who hath called them out of darknes, into his marveyllous light. Who must therefore provide carefully, both to be, as they appear, for their own comfort; and to appear, as they are, to the glory of God, and good of men. Yet so as their first, and greatest care herein be, that their appearances be not above their existences; and that they make shew of no more then they have. As in the outward estate, it is the high way to povertie, or worse,

for a mans expences to exceed his receipts; & his layings out his comings in: so in the spirituall course, to overstreyne in outward *manifestations* is a way tending to all impudent, and desperate hypocrisie, under a *form of godliness*, without the power thereof. And for other gifts, as knowledge, wisdom, learning, eloquence, or the like; he that in the *manifestation* of them will streyne above his reach, may easily crack his credit, and make himself ridiculous to others; like the stage-player, who with too much wyepeing of his borrowed beard puls it from his face, and so bewrayes his bare chin. And though a forth-putting man play his part so well (as many do) that he not onely satisfy, but draw into admiration his simple spectators, who cannot discern between shadow, and body; yet shall he hardly, or not at all, escape the censure of vayne-glorious, and arrogant, by more judicious men.

We are oftens angry, and offended at others, for wronging us, by conceaving a worse opinion of us, then we deserv: whereas, in right, we should be angry at our selvs, for giving them occasion so to judg, by our ill, and suspicious *appearances*. For, albeit thereby, he, whose heart, and way is upright in Gods sight, loose not his comfort with him, who sees the heart: yet by his *misappearances* made in word, or deed, he may justly forfeit his credit with men; to whom it apperteyns to judg of the tree by the fruit, or leavs, or any other outward mark, or note, rayther then by the sap. Cunning naughtines hath oftens more credit in the world, then unadvised honestie.

CHAP. XLV.

Of Offences.



I must needs be (considering mans frailty, Math. 18. Sathans mallice, and Gods providence) that offences come, sayth Christ our Lord: but wo be to the person by whom they come. Wo be to him, first, that gives offence; next, to him that takes it, where he should not: as the

same our Lord teacheth els where, saying, *Blessed is he*, Math. 11. *whosoever shall not be offended in me*: that is, who takes not occasion of *stumbling*, to hinder himself in the way of godlynes, cyther at my person, or doctrine, or works, or followers; or at the persecutions, and contradictions raysed against me, and myne, by myne, and their adversaries. And considering how many such like *stumbling stones* are in the *narrow way of Christ*, which leads unto life; he is a happy man indeed, that hath cyther power to remove them, or wisdom to decline from them, or nimblenes of grace to leap over them.

Offence may be given, where none is taken; as in such evill actions, as whereby others may or might be, but are not provoked to evill; and so *Peter* was an offence, or scandal to Christ: Or offence may be taken, where none is given; and so Christ, and the gospell were a *stone of stumbling*, and *rock of offence* to both the houses of Israel; and so are many good, and lawfull things, yea necessarie also, to many now. Offence also may both be given, and taken in the same action: and that cyther in things simply evill; as when one provokes, and an other is provoked to evill, by

false doctrine, corrupt counsayl, ill example, or the like: or in things of indifferent nature, but unseasonably used, to the effectuall hindrance of others, in the way of godlynes. In such cases, as I last mentioned, *offence* is given through want of *charitie*; and taken through want, or

Rom. 14. *Weaknes of sayth* in the particular.

1 Corin. 13. God would have us walk in *sayth* towards him, and *love* towards men: that so doing we may neyther *offend* God, nor men. But these two, which the Lord hath joyned together, Sathan would not onely disjoyn in many, but so oppose, as eyther may oppresse, or destroy other. Hence some are so strong in *sayth*, and zealous for *saythfulnes* towards God, as they are lifted up above *charitie* towards

Rom. 14. men; not considering how they ought to *receave the weak*, and bear, and forbear them, yea apply unto them in many things, and drive according to their pace, as fearing to *offend one of those litle ones*. And though we may do nothing simply evill to please men; (for that were to prefer them before God) nor betray the truth to gratifie them; (so *better scandall arise, then truth forsaken*) yet are we not onely to do, or leav undone things of indifferent nature, wherein we have libertie, for the preventing of *offence*, and so to depart from our own right: but withall, both to do divers things, which out of the case of *offence* were sin, as

Austin.
Bernard.

Math. 17. *Paul circumcised Timothy*; and for a time also to forbear both the publishing, and practising of some truth, to the which in time we do ow testimony both wayes. Others, on the contrarie, are so full of *charitie* towards men, and fear of *offending* them, as that for, and sometimes under pretence thereof, they will both adventure to do many things, which God plainly enough forbids; and neglect the practise of other things commanded them, and all Christs disciples, in his gospel. Many pretend the weak-

nes

nes of others, where, in truth, they shew their own weaknes; others, that they would do such and such things, (to which indeed both conscience of God, and duty to men bindes them) but for *offence*. And what is this *offence* many times? Surely offends nothing els but the waspishnes of some peccish and imperious persons carryed against others with hatred, or contempt, or envy, or divers of those passions. But this is not to respect the weak in sayth, but the strong in passion.

To be *offended* at good things in men (which is *the propertie of an evill minde*) is to be *offended* at God in men: Tertul.
To be *offended* at things indifferent, is to be *offended*, as it were, at men in men: But to be *offended* at evill in men in due manner, and measure, is to be *offended* at the divell in men. In this last case no man should think much at due opposition, and reproof, seeing it is not properly against him, but against Sathan in him.

Readines to take *offence*, and exception at, and against other men in their saylings, shews eyther weaknes of understanding in the offended, when they discern not eyther of mens temptations, under which they lye; or what they may and ought to bear in their brethren: Or it shews pride which makes men eyther out of envy apt to bark at others upon every small occasion; or to despise them in their wants and weakneses, through over-valuation of their own excellencie; whereas, on the contrarie, they should support them, that they sinck not under the burden of their infirmities: or els it comes from hypocrisy, out of which many seek to cover both from other mens eyes, & from their own also, their proper *beam-like* corruptions Math. 7.
by quarreling at the *moats in their brothers eye*. I never knew any more forward to take *offence*; then such as were most apt to give it: nor any more hardly brought to bear

with faylings at the hands of others; then such as stood in greateft need to have both God, and men to bear with no small things amiffe in themfelves. *Oh hypocrite, first caft out the beam out of thine own ey: and then shalt thou fee clearly to caft out the moat out of thy brothers ey.*

None should plead his own *offence* against a thing, but his reason; nor say, this should not be done, because it *offends* me: but it *offends* me, because it should not be done, being contrary to the word of God. To say to another, do not this because it *offends* God, shews love to God: and, do not this, because it *offends* others, love to men: But to say, do it not, because it *offends* me (without rendring further reason against it) is from playn self-love; and is an absurd, and insolent request, and motion. All should take care not to offend one another: but none should look much not to be offended by others: for that is to nourish weaknes in himself, and to provide trouble, and disquietnes for himself before hand.

CHAP. XLVI.

Of Temptations.



GOD *tempts* a man, and Sathan *tempts* him, and one man *tempts* another. Gods *temptations* are as he is; good, and for good: and no other thing, but so many tryals of the fayth, patience, love, wisdom, and obedience of his creatures:

not that he might know them: for he *understands the thoughts a far off*; but that they might have use, & make mani-

manifestation of the grace of the heart in outward acts, that others might know them, and they themselves : or that (by accident, as they speak) the contrarie vices of unbelief, impatiencie, and the like might be discovered where they lye hid, which is good also. It is good, on Gods part, and for his church, that mens naughtines, where it is, should in its time, be discovered. Where also we gather it to be our Saviours meaning to *teach his disciples*, and us all in them, to pray against *temptations*, as they are provocations unto sin ; but not, as they are moderate tryals of sayth : and therewith, that *our heavenly father* would so sweeten the bitterness of them with the sprinklings of the sence of his love in Christ, as that they may not be excessive, or intollerable. *Sathans temptations*, on the contrarie, are as he is; evill, and for evill, and sin : eyther outwardly by fitting of objects, or stirring up of instruments, or provyding of furtherances of evill of all sorts : or in regard of the heart and soul, by suggestion of evill thereto, together with the so disposing, and stirring up of the humours of the body, as that they may be ready instruments for the myndes inordinate passions. And albeit he cannot compell eyther the understanding to assent, or the will to consent, or the affections to liking ; and so not the body to the acting of evill : yet being a spirit, he is undoubtedly able to unite himself in his suggestions with our spirits, after an unknown manner; and the same also verie perswasive, specially with such, as upon whom he is by the Lord in anger let loose, for the punishment of former sins by latter. So we read that *Sathan filled the heart of Annanias* : *entred into the heart of Judas* : *works in the children of disobedience* : and *bindes the minde of the unbelievers*. Notwithstanding all which his both power
Acts 5.
 Luke 22.
 Ephel. 4.
 2 Cor. 4.
 and

Ambrose. and mallice ; seing he can doe nothing to hurt, but by the permission of God, and power which he hath from him ; and that justly given, though, on his part, unjustly used ; we are still to remember the good counsayl by one given us, which is, *never to fear the power of the divell more then the offence of God.* This were to fear the executioner more then the judg.

James 1. Though a man cannot be drawn away, but by his own concupiscence ; yet may he be tempted otherwise : and be compelled to suffer temptations, which is humayn ; and di-

Gregory. velish onely, to be overcome of them, by assent, consent, or liking : And where none of these three is ; there is the devils sin, and but mans crosse, as one sayth, in the temptation. If the thought of evill arising in the heart be such, as unto which not so much as our affections do encline ; but that, on the contrarie, we wholly abhor from it, in the very first rising ; we may gather it to be rayther by suggestion from Sathan, then of our own concupiscence. And as it is not in our power to avoyd the outward presentations of evill, by wicked men, to our eye, or ear ; but we are compelled oftens to see, and hear their unlawfull works, and words, as did Lot the Sodomites : so neyther seemeth it to be in our power to avoyd the bare thoughts of evill, (which are not alwayes evill thoughts) by Sathans Suggestions : but that he being a spirit, and spirituall wickednes, can present them to our spirits more effectually, then can any man object, and offer outward, and corporeall provocations to our outward, and bodily senses.

Math. 4. As Christ our Lord, after the glorious testimonie given of him by his Father from heazen, and by the Holy Ghost sitting upon him in the form of a dove, and by Ihon the baptist both in word, and deed ; was immediately led into the wilderness, by the spirit, to be tempted of the divell : so must christians

christians make account, after the speciall testimonies of Gods love receaved, of some singular combat of *temptation*, for their tryall; wherecin, if they overcome, the love of God is thereby, as it were, sealed up unto their hearts.

Holy men therefore prospering in vertue must exult, and count it all joy, when they fall into divers temptations, and are exercised in them by the divine providence, for the tryall of their sayth: and therewith of Gods gracious power, which is perfected in their weaknes, this way. Gregorie. I. Ian. 1. 2 Cor. 12.

There are none of Gods servants, but in the case of *temptation* have reaped the fruit of his singular providence towards them: sometimes in preventing such *temptations*, as if they had come upon them in their full strength, would have been most like, if not clean to have overthrown them, yet to have caused their greivous fall; by which, they have, through Gods providence sitting at the stern glyded, as a ship by the side of a rock: sometimes in guyding them even in the verie midst of *temptations* compassing them about, like so many sands: and sometimes by helping and halcing them off, even when they have stuck fast, and been ready to sinck in them. Many have been the bodily dangers known, and not known, which, by Gods good providence, we have escaped: but how many more those that are spirituall; in which we had been utterly swallowed up, a thousand times, if his gracious hand from heaven had not releived us? Now, besides those common to all, everie person hath his speciall *temptations*, arising cyther from his temper of body, or sex, or age, or education, or custome, or state, or calling, or company, or other occasion, against which he must watch most carefully, as men use to watch in the gates of a city besieged, and in such other places, as in which the enemy is likeliest to make his assault: in which, if we quit our selves

as men, and stand fast, we shall have our part in his comforts, who sayd, *I was upright with him, and I kept my self*

Psal. 18. *from mine iniquitie.*

Some have thought it a wise Christian course in the confession of our secret sins, resydeing in the heart, unto God, not to use the outward voyce, for fear of acquainting Sathan with them thereby, and so of advantageing him to tempt us, by applying himself to that, wherein he seeth us likest to sin. As it is certain that he knows not our hearts at all, as God doth, by immediate insight, but gathers them by the motions, and manifestations of the body: so considering that he himself is the originall of all evill, mediately, or immediately; it is like, he is, for the most part, acquainted with his own work in men. And so it is good wisdom in us to prefer the best manner of acknowledging our sins to God, for the advantaging of our repentance, before the fear of discovering our corruption to the divell.

Christ our Lord teaching us to pray, that God would

Math. 6. *not lead us into temptation, but deliver us from the evill one,* would warn us not to lead our selves into temptations, nor to deliver our souls into Sathans hands: which yet we do by affecting familiaritie with wicked men, which are as it were his brokers; by omitting duties of religion publickely, or privately, or doing them unfruitfully; by neglecting our speciall callings, and doing nothing, and thereby giving him opportunitie to tempt us to do evill; and lastly, by opening too wide the windows of our outward senses towards allurcing objects. By these means we not onely

Prov. 23. *tempt God to leav us; but the divell, after a sort, to tempt us.* We have a promise, that *if we resist him, he will fly from us*: but that is, when he assalts us; and not when we challenge him, as it were, with his own weapons, wherewith he hath foyled so many. He that thus puts himself within

the

the reach of his paws, shall hardly scape being torn in peeces by him. Let us commit our selvs unto Gods safe keeping in all our wayes: but not come in Sathans way, lest we advantage his mallice, and put our selvs out of Gods protection. Psal. 91.

As the saylers skill is seen in carrying his ship through a storm: so is the strength of fayth in vanquishing dangerous temptations. Yet must we not measure the state of a man too much by that which befalls him in some, or other such dangerous tryall. There are few so evill but have at times, their temptations (that I may so speak) to some particular good, by which they are caryed lesse or more that way: and few or none so good, but, on the contrarie, have temptations to evill, in which, at times; something humayn befalls them. Now to judg of mens persons according to some such few particulars, contrary to their generall course, were partiallitie. The wicked fall not into evill, but lye groveling in evill: The godly fall sometimes by occasion; but *God is faythfull, who with the temptation maketh a way for his to escape*, by their renuall of repentance, and victorie of fayth. And though in those their wrestlings they get a wrench, and limp afterwards, as *Iacob* did; yet they have power, and prevayl, and go on, as he did, in their way. 1 Cor. 10.

CAP. XLVII.

Of Conscience.



Verie mans *conscience* is, as it were, a second God within him, both to judg of his actions within, and without him, and also of his person, and personall state, and whether in it he be accepted of God, or not.

And surely, a great good work of God it is, that he hath created, and set such an overseer as this *conscience* is, in the soul of man, by which, if he doe any thing amisse, he is checked in secret, that so by repentance he may finde mercy at Gods hands. And how good is it, sayth one, that this worm should be felt, whilst it may be killed; and gnaw for a time, that it may be choked for ever? As, on the contrary, if a man do the thing which good is, the *conscience* gives testimonie of Gods acceptance, and therewith boldnes before him: making him chearfull even in the sorrows of the world, quiet in its turmoyle, and happy in all ex. remittie of torments, and withall stiffning him with the testimony from within himself, against mens unjust accusations. This *Conscience* makes a man either a conqueror or ex. the world, or a cravell; and ready, specially in danger, and being wakened, to thrust his head in a hole.

But now the comforts are not greater in having this good *conscience*, then are the dangers in mistaking it. Many do craftily pretend it without cause, merely for their credits before men, whose hearts censure them before

God: and whom God who is greater, will condemn much more. Many more are securely presumptuous; and being ready

Parabim.

Bernard.

1 John. 3.

Seneca.

Pomian.

1 John. 3.

ready to beleeve that, which they with true, are bold upon their good *conscience* so deemed; not because they know, and try themselves, and their wayes before the Lord, by his word, as they ought; but because they know not, nor will know, and examine them. And this is the vulgar *conscience* of ignorant persons, that are free from those grosser sins, which the light of nature condemns: and of some others also not without understanding being of bold spirits, and stout hearts, and which will not easily be in fault, cyther before the world, or God himself. There are besides these, whose *consciences* are benumbed, and scared with an *horror*; who by practising at first, and continuing after in sins against their naturall *conscience*, have obteyned from the Lord this miserable priveledg, and seal of their condemnation, that their *minds* should be *wyde of understanding*, and hearts of sense, and feeling even of heynous sins, in time. Better (sayd the godly martyr) *sit in the stocks of this world, then of an ill, or accusing conscience*: And yet *Philpot.* better a *conscience* accusing, if not desperately; then benumbed, and without feeling. The dead flesh must be eaten out of the wound, and sores come before soundnes: so must a benumbed *conscience* become accusing, before it can become excusing aright.

The larger *conscience* the better, if rightly informed. To know that to be lawfull for me, which indeed is lawfull, is the perfection of understanding, and *strength of sayth*: as, on the other side, to be ignorant of it, is to be *weak both in knowledg, and faith*. But we must here put a difference between the *conscience* it self, and the use of it: for the largest use of *conscience* is not alwayes best, though the judgment be. Some things are so commaunded, as they absolutely bynde *conscience*, as to love God and our neighbour, &c. Some things again are so commaunded in the ge-

nerall, as for example, the obedience of the Magistrate, keeping peace with all men, and the like, as yet they have this particular exception. *If we can without sinning on our parts*: for we must not do evill that we may do good. But yet in these cases we are to be as large, as we can, and to go as far, as possibly we can see it lawfull, in *conscience* of the commandement of God. Other things are in their kinde indifferent, and such as we perform for our profit, pleasure, credit, or other worldly commoditie. In these we are to use lesse liberrie of *conscience*, and to take heed that we give not the divell advantage, by some blast of temptation, or other, to blow us into the ditch, if we go to near the side of it. And in observing this difference, we have a *conscionable* use of our *conscience*.


It is a great question, whether an erroneous *conscience* be to be followed, or no: and as ill resolved by many affirmatively, after much dispute. Not to follow it is evill, and to do, or leav undone that whercin the man so doing, or not doing, condemns himself; and therein hath God also condemning him: To follow it, is for the blinde to follow the blinde (the blinde person his blinde *conscience*) into the ditch; and to have God condemning him in his word, though he justifie himself. Besides then the violation of the *conscience*, which is alwayes evill, and a by-path on the left hand; and the following it in evill, as a by-path on the right (which is sometimes worse, then the former, as in sins against the light of nature;) there is a third, and midle way, safe and good; and that is, the informing of the *conscience* better by Gods word, and following it accordingly; unto which also every person is bound, for the duties of his generall, and speciall calling. It is the first dutie of a man to inform his *conscience* aright; and then to follow the direction which it gives.

A good

A good *conscience* is as the ship, in which sayth sayleth to heaven : and which they that *put away, make shipwrack* 1 Tim. 1. of sayth. We must therefore first get a good *conscience* by the sprinkling of the heart with the blood of Christ from the guilt of sin ; and with his spirit from the filth thereof : and having got it, must keep the same with all care ; and tendernes , specially by eschewing *presumptuous sins, in which is much transgression* ; and by which the *conscience* is wasted , and consumed, as iron by the rust. We offend too much, alas, through ignorance, and infirmities : let us not ad to provoke the Lord by sinns against *conscience* : in which we sin against a double voyce of God, first speaking in his law, and secondly, in our own hearts. Where this is, no marvayl though the voyce of sayth, and witnes of Gods spirit cease : and that the *conscience* so violated excuse not, but accuse. Heb. 10. Psal. 25.

CHAP. XLVIII.

Of Prayer.

 O christian exercise hath so many counterfeits as, *prayer*: which whilst all would seem to practise, few in truth, & experimentally know. We may say *prayers*, & sing *prayers*, and read *prayers*, and hear *prayers*, and yet not *pray* indeed. Yea, we may out of a kinde of naturall instinct, by reason of the indissoluble relation between the creature, and creature, be caryed towards God, so far as to *appeal unto him*, *or heartily wish good from him* (wherein, as one sayth, the *soul gives testimonie to God*;) and yet be far from *praying* aright; Tertul.

Phil. 4. aright; that is, from *making known our requests to God*,
 1 Iohn 5. according to his Will, with *faith* in his love, and the *feeling*
 1 K. ngs 8. of our own wants, *in our hearts*. And the reason why
 this true prayer is not every mans work, is, because God
 must first work it in mens hearts, by *powring upon them*
 Zach. 12. the spirit of grace, and supplication, thereby to teach them
 Rom. 8. both *what to pray*, as they ought, for matter; and *how*, for
 Calvin. manner: and without the hand-leading of which spirit we
 dare not in truth approach unto God, but do, by reason of
 the guilt of sin, flye from his presence, as Adam did,
 how nigh unto him soever we seem to draw.

Where, with the Apostle, I speak of *making our re-*
quests known to God, my meaning is not, that we *pray* to
 the intent to inform God, but our selvs, both what our
 wants are, which we desire supply of; and from whom
 also we expect it: nor yet to move God to doe that
 which before he purposed not, as one man is moved by
 the importunity of another; but to move our selvs, and
 make our own hearts believe the performance of that
 which God before both purposed, and promised: for
 therefore David found in his heart to pray unto God to
 2 Sam. 7. establish his house, because God had revealed unto him, that he
 would build his house. And if we look for this honour at
 our childrens hands, that they should ask of us such
 things, as they want, and as we purpose to bestow up-
 on them: how much more is it agreeable to our duty,
 and Gods right, that we by prayer begg at his hands all
 good things both purposed, and promised by him afore
 hand.

By this all things are sanctified to our use, which are
 1 Tim. 4. sanctified in themselves by the word of God: by it we have
 spirituall right to *our daily bread*, in what abundance,
 and by what naturall, or civill right soever we possesse
 it be-

it before : by it we obteyn many good things of all sorts, at Gods hands, unto which we could atteyn by no art, or industry, or other help : as the favorites of kings get more by begging, then any other can do by any other facultie. Besides, *as by conversing with men, we Tassin.* do by litle, and litle, learn their manners, and have bred between them, and us a certain mutuall affection : so by our conversing with God in prayer, we learn the manners of heaven, and feel encrease both of love in us to God, and of God to us. Lastly, by prayer we obteyn with the good things prayed for, the confirmation of our fayth in Gods goodnes towards us, whereof he giveth us testimonie in hearing, and granting our requests, put up unto his majestie. And in this respect, a good thing received by prayer hath a double good in it.

God is to be invocated not onely with the heart, and with the tongue, but, as one speaks, *with the hand also ;* *Seneca?* as *Asa and the men of Iudah prayed to God, and fought with* *2 Chron.* their enemies. And for us to ask any thing at the hands *13. & 14.* of the Lord, which withall we do not offer our selvs ready instruments to effect, and bring to passe; is to tempt Gods power, and to abuse his goodnes. To pray for that which we desire not, is to mock with his majestie, as *Austin* confesseth of himself, that *in his youth he begged of God chastitie, and continencie, but was affrayd,* *Austin.* lest he should be heard too soon of him. All things live by heat : and the life of prayer stands in the heat of earnest, and fervent desire. And how should we make account, that God should hear us, if we hear not our selvs ? or look that God *Cyprian.* should be mindefull of us, if we our selvs mynde not, with intention of thought, and desire what we ask of him ? *I, Austin.* sayth the Father, *prayed, when I was litle, with no litle affection, that I might not be beaten in the school.* But how ma-

ny grown men *pray* but with little, (if any) affection, that they may not be beaten in hell? Our *prayers* must be earnest, as well for small things, as great; temporall, as eternall; but with difference of degrees of earnestnes, according to the degrees of goodnes, or necessity of the things *prayed* for. But as for *sayth*, our very degree should be the same, whatsoever the thing be, which we *pray* for, according to Gods will: seeing the truth of his promise, upon which our *sayth* resteth, is the same in all things small, and great, and alwayes infallible. We ought as wel, and as much to beleev a small thing, as a great, if God have promised it, and as he hath promised, because his truth, and power are as great in performing all things, though with different degrees of his love. He hath not absolutely promised temporall good things in the particulars, and so sometimes denyes them in love to his children, as seeing them unfitting for them: and sometimes again he grants the desires of his enemies in wrath, and indignation; as he did of the rebellious *Israelites desiring quays*. Besides,

Psal. 78. if the Lord should not sometimes grant unto his that ask them, the good things of this life, even plenteously, men would think they belonged not to him: If he should grant them to all, and alwayes, it would be thought, that for them, and them alone, he were to be served; and so in serving him men should not be godly, but covetous. But above all things, we must take heed we ask nothing evill of God: for that were to transform, and turn him, what in us lyes, into Sathan himself.

Nazianz. Whosoever, sayth one, will bring his enterprizes to good effect, must begin with prayer to God, and end with praising of him. And he that begins not his work in that manner, specially being of any difficultie, or weight, is in danger, if it succeed, rayther to end in his own prayses, then in Gods: And if it succeed not, he may thank his own prophanenes
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in passing by God. And as we are to *pray* upon all occasions, so specially *in the time of trouble*; as children are alwayes running to their fathers, but cheifly, when they get hurt, or fear danger. Then even hypocrites are forced to God; and this partly out of a naturall desire of releif; and partly by a naturall perswasion of the power, and goodnes of the creatour, by which he is able, and willing to help his distressed creature: and so *Jonahs maryners in the extremitie of the storm, went every one to his God.* But as God is a sanctuarie to flye unto for his faithfull servants, in the time of need, whither he leads them by his holy spirit given them: so is it not sayth, but impudency, for hypocrites, and such as in their quiet, & prosperous estate, have not hearkned to God, speaking to them in his word, and works, to presse upon him in their affliction, for help, and succour, without true, and unfeyned repentance, and sorrow, as well, yea more, for sin, then punishment, accompanying it. And *though they call upon him, he will not answer: though they seek him early, they shall not finde him.* And *if he that stoppeth his ears at the cry of the poore, shall crye himself, and not be heard,* how much more he that stops his ears against the Lord calling and crying unto him in his word? *The prayers of such are abhominable, and sin:* And how miserable must his state needs be, unto whom that becomes sin, by which the godly obteyn remedy against sin, and all other miseries? Ionah 1.

A readines to *pray* earnestly to God for good things, & the same improved accordingly, is a kinde of pawn from heaven to him that hath it, that he shall receave the good things prayed for: both because all true *prayer* is by the *teachings of the spirit of God, which searcheth the minde of God,* and to acquaints him therewith, in whom it dwels: and also because such a disposition hath sayth not onely Prov. 1.
Chap. 21.
Prov. 28.
Psal. 109.

joyned with it as a companion, but as the very parent of it: which sayth on mans part, ever presupposeth a promise on Gods.

Cyril.

From the use, and fruit of this heavenly grace of prayer nothing can keep him, that keeps himself in the favour of God; though many things can from other exercises of religion. Not want of fellowship of men, nor solitarines of place, nor depth of dungeon, nor darknes of the night, *nor thicknes of wals neyther: but his devout prayers will finde way of ascending unto God.* Blessed be his name, who hath provided for his poore servants in their most dolefull, and desolate estate, this ready means of divine comfort, whereof they, in whom his spirit dwels, cannot possibly be deprived.

Luke 18.

Math. 6.

Prayer in secret, and by him that is alone with God, hath these advantages above that, which is publique, and in the church: First, that it is lesse in danger of the raynt of hypocrisy. The proud Pharisee, as well as the humble publican goes to the temple to pray: And the hypocrites love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men: He that prayes in secret, doth it to be seen of God. Secondly, In private, a christian may descend to such particulars; as in publique, or before others, he will not, nor ought to mention. Thirdly, He may in private, use such expressions, and outward manifestations, for the better passage of his hearts affection, specially being perplexed with sorrow, or fear, as before others were unseemly, and immodest. In that day of the great mourning in Ierusalem, when they shall look upon him whom they have peirced, and shall mourn for him in bitternes; everie house, and family shall mourn apart, and their wives apart. On the other side, publique prayer wants not its prerogatives: as first, that it is performed in the order, and ordinance of
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Zach. 12.

the church, which the other is not. Secondly, that in the Church and Congregation, many agreeing touching a thing to be asked, have a speciall promise, that it shall be done for them of their father in heaven; upon whom they set, by their prayers, as it were, in a troupe. Lastly, in our publique prayers, and prayes of God, we do give testimonie of his providence in governing the world, and all our affayrs; and that he is present with his Church, and hears their requests; for the convincing of Atheists, and Epicures; and confirmation of others in beleevving undoubtedly his care over his people, and servants.

Math. 18.

Tertull.

CHAP. XLIX.

Of Oaths, and Lots.

Here is great affinity between an *Oath*, and a *Lot*. Both the one, and other serv to end controversies, and cause contentions to cease, not easily, or conveniently otherwise to be decided. In both, men as it were, renounce themselves, and all other creatures; and appeal to Gods speciall providence. In an *oath* we appeal to God, as a wise, and righteous witnesse, and judge; knowing what is truth; and hating, and punishing falsehood, and lyes. In a *Lot* we appeal to God, as to an absolute Lord, for the disposing of persons, and things, by his more singular work of providence: unto which alone he that casts the *Lot*, refers himself, if he mock not both God, and man; wholly renouncing his own wit, and skil every way, for the furthering of this chance, event, or *Lot*, nayther then that. Some may be, and are too scrupulous.

Hebr. 6.

Prov. 18.

2 Cor. 1.

Prov. 16.

in both : But a thousand times more are too profanely prodigall of the one, and other.

Chemnit. In an oath we desire God, as the searcher of hearts, and patron of truth to testifie with us, that we deceave not : and withall, to take vengeance on us, if we do deceave. It is a part of Gods worship, though much used civilly (as civil things are religiously) : in which we make clear, and solemn confession of Gods presence, wisdom, truth, justice, and omnipotency. There is in it no shadow of any shadow, or type : and therefore no colour, why it should not be morall, and perpetuall, and as lawfull for us now, as for the Church before Christ.

Ier. 4. It must be taken in truth, in wisdom, and in rightconnes. In truth of thing, & so the same known to him that takes it, in an oath assertory : and with firm purpose of heart, in an oath promisoric. There are (sayth one) three bonds or degrees of confirmation of truth. First, a bare affirmation : Secondly, an assertion : Thirdly, an oath. In the first of the three we onely give our word, as they say, by yea, or nay : and whatsoever is above this, (to wit, in ordinary communication) is of evill. When our bare word will not be taken, and the weight of the matter requires it, we do pawn our best jewels, as our truth, sayth, and veritie, in an asseveration ; as Christ our Lord confirmed divers his weightie sayings with a doubled Amen. But now, if men will not accept of our pledg neyther, we procure God for our surety in an oath : unto whose justice we also enter counter-bond, for punishment by him, if we deceave. And an oath being the strongest bond of truth that is, and so avowed by God himself, who when he would confirm unto the heyr of promise the immutabilitie of his counsayl, when he had no stronger bond, interposed an oath, and sware : and when he had no greater to swear by, sware by himself ; it followeth

loweth, that they , who are eyther without conscience what they *swear* , or can dispence, or be dispensed with in their consciences having *sworn* (though *to their own* Psal. 15. *hinderance*) are both impious towards God, and treacherous to men; and such as do really out-law themselves from all humayn societies; as neyther deserving credit with them, nor fellowship amongst them. Secondly, we must *swear in judgment*, with prudent consideration of the thing together with the circumstances, to which we so streytly bynde our selvs: as in an *oath* promissorie, first, that it be possible unto us; els we mock both men to whom, and God, by whom we swear: Secondly, that the thing be lawfull which we tye our selvs unto; To bynde our selvs to that which is evill by an *oath*, is to make sure work to do evill. Lastly, the matter must be of some weight, and such as becomes the Majestie of God, whom we thus far interest in it. Now what Christian heart (any way tender of Gods glorie) bleeds not at the worlds impietie this way? which fears not to call the glorious majestie of God to witnesse, upon such trifling occasions, as for which no wise man but would be ashamed to call his meanest neighbour, yea or servant eyther? Lastly, we must *swear in righteousness*, that is, both *according to his meaning* (being made known unto us) *to whom*, and for whose satisfaction we *swear*; as also for warrantable, and good ends: as the glory of God; our own and others good; his satisfaction to whom we *swear*; and *for the ending*, and not the beginning of *strife*: els we prostitute Gods name eyther to our own, or other mens lusts.

Bernard.

Cicero.

Common, and light *swearing* argues such a degree of irreverence of Gods Majestie, as we may truly, & boldly say, that the heart of a common, and customary
swear-

swearer is voyd of all grace, and true fear of God. And in weighing with my self with admiration, and horreur, the customarie *swearing* amongst so many; considering that there is nothing in it, as in other sins, eyther profitable, or pleasant, or of credit in the world, or that brings eyther reasonable, or sensuall good; I have made account, that, besides imitation of one another; and custom, which makes it half naturall to some; and a conscience guiltie of want of credit in others, which moves many to *swear* that they may be beleevd; and want of wit in not a few, who strive by accessory *oaths* to supply their defect of matter, or other inabilityie of speech; there is in this *swearing*-veyn a deeper mysterie of mischeif, then ordinary: and that indeed, men take it up (specially, in the divels intention, who sets them awork; and not a litle in their own) in direct opposition of God, and because he in his law hath so severely prohibited it. If God had not in his word so expressely, and severely forbidden it, as he hath done, certeynly there would not be the least part of it used, that is. Gracelesse men seem therein, to affect a professed contempt of God; and withall, an opinion from men, that they fear nothing; neyther God, nor divell, as they say. But God will make them feel, that fear not the *guilt of taking his glorious name in vayne*, which all creatures ought to honour, and reverence.

Exod. 10.

This sin being directly against Gods majestie; he reservs, by his providence, the punishment of it ordinarily to himself: spiritually, by hardnes of heart, and impenitencie in this life, usually to the end thereof: and both bodily, and ghostly, by hell-fire

fire for ever Where it is also like, that the divels, and damned men do, and will *swear*, and *curse* in their utter rejection from God, and intollerable torment; and so make their sin, and course of blaspheming as endlesse, as their punishment for it.

CHAP. L.

Of Zeal.



Zeal is by some well defyned *the heat*, and *intention of all affections*; and not eyther any one simple affection, or composition of divers: I add of the understanding also: So men meditate *zealously*, and love *zealously*, and hate *zealously*, and rejoyce *zealously*, and mourn *zealously*, and with great intention of heart. The like is to be sayd of all the rest of the affections. As nothing lives without naturall heat; so neyther lives he the life of Christ indeed, who is destitute of christian *Zeal* to warm him in his affections, and actions, specially in matter of Gods worship, and service; in which whether wrong, or right, *luke-warmnes* is odious, and loathsom. The Lord will *spue out of his mouth the luke-warm*, whether wyne, or water. Rev. 3.

Worldly wise-men despise *zeal*, as prejudiciall to wisdom, & discretion: So *Festus* judged *Paul* mad; & *Micha* accounted *David* as one of the fools, for the singular *Zeal* of God which they manifested. But even this *fool-shines of God is wiser then men*. Yet is it certeyn, 1 Cor. 1. that men of great knowledg, and judgment do seldom

make that manifestation of *zeal*, which weaker persons do. The former have their spirits most in their brayns, and are exercised specially in the disquisition and discerning of truth from falsehood, and of good from evil: The latter have them most in their hearts, and accordingly give themselves to the affectionate pursuit of that, which they conceave to be true, and good; and alike to the avoyding, and impugning of the contrarie.

Some deceave others by the pretence of *zeal*, which they put on for their advantage, as stage-players do vizours, till their part be played: And thus *Ismaell* deceived the *fortie men of Samaria* with his crocodiles tears. Also there are not a few, who deceave both others, and themselves, by seeming to both, cyther to have the *zeal* of God, which they wholly want; or much more, then they have: And of this number was *Iehu*, how loud soever he cryed to *Ie-
Jer. 41. nadab, Behold the zeal, which I have for the house of the Lord:* whereas in truth, that, which most set him awork, was *zeal* for his own house; though it may be, he thought not so. Besides craftines in this *Iehues zeal*, there are two other properties: the one suspicious, where it is found; and the other odious. The former is a furious march against evil, without an answerable pursuit of, and affection unto the contrarie good: Many are vehemently carryed against Antichristian devises in truth, or so appearing unto them: in whom yet appears litle love and affection to that which is of Christ in their own judgment. Such are rayther carried by their own flesh, then led by the spirit of God. The other is cruelty. To be aright, and truly *zealous* cannot but be good; seeing so many (and those wise men) desire, at times, to seem so, though they be not.

True *zeal* must be for God, and from God, and according to God: and having God both for beginning and end,
and

and rule of direction; it cannot but it self be good, and godly. It must be for the Lord, and for the furtherance of his glorie in the obedience of his will, and in mans salvation; and not for our own, or other mens by-purposes. And if it so fall out, that by one and the same thing Gods cause, and our own profit, credit, or other worldly advantage be promoted; we had need keep a jealous eye over our selvs, that we serv not our turn on God, by making his ends, as it were, a bridg to our own, as *Iehu* did. Secondly, as the fire of the altar came from heaven; so must our coal of *zeal* be fetched thence, as being the work of Gods spirit in our hearts, in the use of prayer, meditation upon the word of God read, and heard, the examples of others godly (as it were, ryding in the *fierie chariot of Elyas*) and the like holy means; by which this divine fire is kindled, and nourished in mens breasts. Thirdly, it must be according to God, both for the qualitie of the matter, and quantity of the intention of affection. For the former, *It is good alwayes* (even then, and then onely) *to be* Gal. 4. *zealous in a good matter*; and that neyther lightly presumed, nor partially conceived so to be, but certeynly known: els we burn not sweet incense with holy fire, but dirt, and dounge in stead thereof. Our *zeal* also must be apportioned to the object; and that not onely considered in it self, but also in the circumstances attending upon it: in regard whereof, things not alwayes the most good, or evill in themselves, may justly deserv at our hands, a great bent eyther of love to them, or hatred against them. And amongst other circumstances we must be carefull so far to have respect to that of persons, as to hate evill most in them whose persons we most love; and so in our wives, children, and freinds, more then in strangers; and in our selvs most of all. And he that hath not

Math. 7.

learnt to bear things amisse in others, which he will not bear in himself, hath eyther too much fleshly zeal, or too little spirituall, or both: which two oftens lodg in one breast: by which it comes to passe, that many are earnest to *pluck the moat out of their brothers eye, that perceave not the beam in their own*. Notwithstanding, as it doth not detract cyther from the dignitie, or necessitie of naturall heat in our bodyes, that there is found in some, an agueish, and unnaturall heat far greater then the naturall; so neyther, in truth, and just valuation of things, doth it derogate from the excellencie, and necessitie of the heat of true zeal, and life of grace in the godly, consisting therein; that many are *zealous amisse*, whether *knowing*, (and so deceaving others): or *not knowing*, (and so deceaving themselves) of what spirit they are.

Luke 9.

CAP. LI.

Of Hypocrisie.

Christ.



Hypocrites have their names from *Stage-players*, as rayther playing then working that which is good and vertuous; and the same onely upon the stage, and to please lookers on. And as amongst stage-players the same persons act divers parts, at divers times, and those very different one from another; so is it with the actions of *hypocrites*: They hold no correspondencie one with another; but some of them cover, and others discover their masters shame; as *Noahs sons* did *their fathers*. And as such persons are never constant; for *none can long play the counterfeyt* untired: so neyther are they free in any one kinde

See 2:264.

kinde of good ; but have a goodnes rayther like the water in a dead pit, forced out at tymes, with buckets ; then of a living spring, which sends out its streams freely , and constantly. Yea further, as *Iacob* (though for his fathers blessing he covered his hands , and neck very cunningly) was bewrayed by his tongue and voyce : so, hardly can a *counterfeyt* carry his matters so close, but that oft times, even in one and the same work , there will be found a jarr of the parts one with another ; so as eyther the tongue will check the hands, or the hands the tongue, or both mutually ; to the shewing, and shaming of all.

When great *hypocrites* , and deep *dissemblers* are left of God to fall into any grosse, or scandalous evill , they seldom, or never recover their former shew of religion : *neither* (as one sayth) *will the lambs skin, which the wolf wears, being once shorn, ever grow agayn* : but God in judgment leaving them in some speciall temptation to grosse wickednes , in which they loose their credit in the world , which alone they sought , and so break the hedg which formerly restreyned them, doth punish their former close *disimulation* with after open profanenes. Young *hypocrites* commonly prove old Atheists.

It may well be sayd, as it is in the Proverb , that , *Hypocrisie is spun with a fine thread* : considering how *hypocrites* deceav, and over-reach others ; and oft times, weaker persons those that are wiser then they ; how much more, considering , how thereby they deceav themselves. In which latter there is a transgression and evill both in deceaving , and being deceaved. For albeit a man may often without sin be deceaved by another ; yet never so by himself : seeing *the spirit of a man* may (if it do not) alwayes know the *1 Cor. 2.* *things of a man*. This self-deceavablenes ariseth in men eyther from presumption, when they think they need not ;

or from slouth, that they will not take the payns ; or from an evill conscience , that they dare not trye , and examine themselvs, and their works, and estates with God, as they ought. Besides *hypocrites* by false appearances getting credit with others , come to *esteem themselves better then they are, because others esteem them so.*

Gregory.

This *hypocrisie* is indeed not onely a base , but a foolish evill. Base in *dissembling* the evill , which it hath , and is ashamed of : and in *counterfeyting* the good, which it hath not , and is ashamed to seem to want : And therefore notably proud people (scorning , as they use to boast, to *dissemble*) seldom come under this coat ; but do usually appear to men, as voyd of grace and goodnes, as they are before God. Foolish it is, if in nothing els , yet in covering from men that evill , which God seeth , and hateth , and will punish with infinitely greater both losse , and shame , and torment , then any , or all men will, or can : and not onely the evill *dissembled* , but therewith the *disimulation* also : which men legally do not. Great must the *hypocrites* portion be in Gods plagues ; *with whom* as the principall, *Math. 24.* the apparantly evill , as but an accessorie , hath *his portion appointed.*

It is one thing to doe a work in *hypocrisie* , which onely *hypocrites* doe ; and an other thing to do it with *hypocrisie* ; which is still ready , alasse , to mingle it self with the work of Gods grace in all our best actions ; as *Tobyah*, and the rest of the heathen would have mingled themselves with the Lords people *in the building of his temple.* The same may be sayd of unbeleif, indevotion , & the like corruptions.

It is no marvayl, that Atheist, and Epicures judg all that make shew of pietie and godlynes (specially above the size, & custome of the times) conceipted, fantastickall, and very
hypo-

hypocrites; seeing they measure others by themselves: And knowing, that if they should make the semblance of godlines, which the others do, it should be no better in them, then *hypocrisie*, and fancie; they conclude the same roundly upon others, from their own premises. And of this they are also desirous to perswade both themselves, and others: Themselves, for a kinde of envious comfort in evill, that others are as ill as they; and for their own hardning out of that imagination: Others, for their miserable credit, when they are not thought leaud alone. They being themselves *Saducees*, would fayne think others, & have them thought *Pharisees* by others. A tang of this also is to be found even in them, who are not voyd of all goodnes, towards such, as a litle overstep them in the wayes of godlynnes.

Though *hypocrisie* be in it self a verie odious thing, and so evill as it corrupts all good in him, in whom it reigns; making both his works of devotion, and of mercy abhominable to the Lord: yet considering how litle true good is in the world; it were well (for others, at least) that there were more *hypocrisie* in many, then there is. Which would help both to repress in them many grosse enormities, for shame, and to keep credit with men; which now shamelessly they practise: and also provoke them to many outward good works (for the good of others at the least) which now they wholly, and boldly neglect in professed godlesnes, and dishonesty.

Besides, *hypocrisie* yeilds, though it intend it not, a full and loud testimonie to true verue and godlines: seeing no man ordinarily desires to seem but good. Now if it be a thing so desireable, even by their testimonie, who want goodnes, to appear good; how much more to be so in deed: what is the emptie shadow to the solid body? To
shut

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Cicero.

shut up this Head : As the shadow follows the body , so doth the name , and fame of good ; true goodnes , with equally-mynded men. And in stead of a thousand compasses of devise which men fetch about to obteyn the name of good, and vertuous, this one short , and right-on way of being good indeed would serv the turn for the procuring it from all indifferent, and wise judges. *The most compendious way to this honour is , that in truth a man be , as he would be accounted , sayth the Heathen : how much more ought Christians , who are perswaded of Gods providence in ordering this , and all his other blessings upon themselves , and others , thus both to say , and think , and proceed accordingly ? And look what recompence of honour, or other reward, this playn , and homely uprightness (which of all other vertues *Laudatur , & a'get*) is denied from men ; God who seeth , and loveth it, will plentifully supply. *Blessed are the persit in way : who walk in the Law of Iehovah.* To chuse the right way of Gods law first, and then to walk uprightly in it , is to be guided by Gods own spirit to heaven.*

Psal. 119.

CHAP. LII.

Of Sin , and punishment from God.



Whosoever swarveth from the law of God (written in the table of the heart , or of stone) whether in our nature, or actions, eyther in the not being of that which should be , or being of that which should not be (which two are alwayes joyned together in originall *sin*, and ofiens in actuall) is *sin*, and evill:
yea

yea the greatest; yea the onely evill indeed. *Sin* is worse then the divell, as having made him evill, whom God made good: yea then all *punishments*, yea then hell it self, which God *prepared*, and made (and is therefore Math. 25. good) to *punish sin*, and *sinners* by. And accordingly, it was godlyly sayd of one, that *if sin*; and *hell* were set before him, the one on the one side, and the other on the other; & that he must needs go through the one of them; he would rayther enter upon hell, then *sin*. But blessed be God, who will assuredly keep them from hell, whose hearts are so set to keep themselves from *sin*, by his grace.

This *sin* is incident onely to reasonable creatures: God the creator being above *sin*; and unreasonable creatures beneath it. For the disorders in bruit beasts; they are not *sin* in them, to whom there is no law; but *punishments* of mans *sin* against God; who hath subjected them to vanitie, thereby to testifie how greatly he is offended at mans, for whom at first he made them, and all other creatures in a more excellent state. The case of children is otherwise, as being reasonable creatures, made after Gods image in Adam, and having the law written in their hearts, as a subject capable both of good and evill; which bruits are not.

Although *sin* be onely in reasonable creatures, yet is it a most unreasonable thing: otherwise it were not *sin*, save as it crosses true reason, eyther by lust against reason, or shew of reason against truth. So for particular enormities; the more unreasonable, the more *sinfull*: as lusts against nature; adulterie in a married person; pryde in a mean, prodigalitie in a needy; covetousnes in him that abounds in riches; prophanenes in a preacher; and so of all other vices.

All *sins*, save that first of Adam, and mens very last, are both *sins* in themselves, and effects of former *sin*, and causes

of latter : and that not onely by Gods just, though severe judgment, in punishing one by another ; but oft times also by a kinde of naturall, and necessarie coherence, and affinitye. Sometimes one *sin* brings on an other by provoking unto it, as rash *anger* unto *strife* : sometimes to back it, as *Peters denying of Christ* did his after *forswearing* him : sometimes to conceal it, as all other *evils* draw on lying; and theft murder many times: sometimes to mainteyn it, as pride doth covetousnes, and oppression; and sometimes to countenance it, that it be not disgraced, as *Herod* rash oath drew after it the *beheading of Iohn the Baptist*. And of these commonly a lesser draws on a greater, as lesser sticks set the greater on fire. So also by those degrees of *iniquitie* do men proceed in one and the same particular *enormitie* : in which, as in a chayn drawing from heaven to hell, each link moveth his next, from the one, and smaller end, to the other greater. First, there is in a man *concupiscence*, by which he is drawn away from God, unto whom he ought to cleave with the whole heart. And having once let goe his hold on him, the true, and unchangeable good; he is forthwith seized by some appearing, and counterfeyt good, and thereby *entised*; as the byrd by falling on the ground is taken in the snare, from which, whilst she held aloft, she was free. Vpon this inveigled affection, and deceaved judgment thereby, comes consent of will to have, or do the thing which is *evill*, called by the Apostle the *conception of lust* : which that it may bring forth *sin* in outward act, and execution, wants nothing but opportunitye. This *sin* perfected by a continued course therein without repentance, brings forth death unavoidably. He therefore that begins to do evill, or to forsake that which is good, in the affection of his heart, is like him that puts his feet into a pit, and lets the hold of his

his hands go : and without Gods gracious hand catching hold of him, can never stay, till he come to the bottom of the pit of perdition. And no maner of this progresse in evill ; seeing everie *sin* (how small soever in degree) hath joyned with it the contempt of God. As therefore the safest way against the flame is to quench the spark, by which it may be kindled ; so against this fire of hell, to quench betymes the spark of concupiscence, and lust. This is done partly by withdrawing from it the occasions, and incitements of, and unto *sin* ; which are as fewell for nourishing it : as if it be the lust of anger, and revenge ; *not to give ear to words of provocation*, but to be *as a deaf man that hear not* : If of uncleannes ; *not to look upon a maid* : If of druckenness, or excesse that way ; *not to look upon the wine, when it is red* ; &c. The second help is by smothering the corruption in the beginning ; which as fire, if it have no vent, goes out ; but getting passage, breaks out into a flame. Lastly, as water (fires contrarie) quencheth it ; so do the spirituall means of grace, as prayer, meditation upon Gods word, and the like, quench by degrees, the sparks of *sin*, and fire of hell.

The greatnes of the *sin* is not alwayes to be esteemed by the thing done. For, as much crookednes may be found in a small line ; so may a great *evill* be committed in a small matter. Hereupon, he that but *gathered sticks on the Sabath with a high hand*, (viz. in contempt of Moses, and of God in him) was to be *stoned to death without mercy*. The *sin* is also greater, as the temptation, or occasion is lesse ; and therefore the *rich man*, that *having many sheep of his own took his poore neighbours lamb*, to entertain his stranger in his hall, was adjudged worthy of death ; whether we take the words, as they seemed to

Ecclesiast. 7.
Psalme 38.
Iob. 31.
Prov. 23.

Numb. 15

2 Sam. 12.

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David, or as *Nathan* meant them. Likewise, the forecasting of *evill* exceedingly aggravates it: as with him who *devised mischief upon his bed*, and after, *set himself in a way to practise it*: Others are *overtaken by sin*, but such overtake *sin*. So doth it not a litle, if men *sin*, that they may *sin*: as it seems many swear, that they may swear: and as *Austin* confesseth of himself, that being *a boy*, he *stole apples, and cast them away, when he had done*. He stole, that he might steal. Lastly, *sin* becomes more *sinfull*, if it have scandall, and offence of men, or other damage joyned with it. Yet even for the least *sin*; if any *sin* by any, being against Gods infinite majestie, may be accounted litle; if God should presse the same upon the conscience, and suffer *Sathan* to urge it to the full; it would be a burthen intollerable: and such as neyther the heavens could bear; for the *angels that sinned were cast from thence*: nor paradise; for *Adam for transgression was driven from thence*: nor the earth; for that *sinful loved up Dathan and Abiram for their sin*: neyther could any men, or angels undergo it, without being born down into the bottom of hell by it: and there onely it rests, as in its proper center. Happy are they, who in the sense, and feeling of the intollerable burthen therof, *come to Christ* by fayth, that he may ease them.

The *sin against the Holy Ghost*, which *shall never be forgiven in this world, or the world to come*, is not onely committed by them, who have sometimes professed the gospel; but by others also, though never coming so far; but being convinced of the truth thereof, do maliciously hate, blaspheme, and persecute it: and therein *sin* against the work of the Holy Ghost in their own hearts. And this Christ insinuates against the *Scribes, & Pharisees*, who yet never came to professe Christianitie.

The

The reason of the irremissibleness of this *sin* is not any defect eyther in the mercy of God or merits of Christ; as though the evill in it were greater, then the good in them; but for that God hath set those bounds of his grace, and mercy; that he will never vouchsafe sayth, and repentance to that person, who once so despyteth his spirit, in that its holy work. And considering how oft the Scriptures speak of this *sin*, not onely for warning of persons in themselves; but also for direction touching others so *sinning*; it is to be feared, that the same is more ordinarie, where the gospell is preached, then the most make account of; and that many maliciously hateing and persecuting (specially after some singular profession made, and forsaken) true, and conscionable gospellers, would do the same by the gospell it self, if they were not restreyned by fear of men, and shame of the times.

The Lord oftens punisheth men in the same kinde, wherein they have *sinned*: and causeth to be *measured unto them with the measure, wherewith they meat to others*. Thus he drowned Pharaoh in the sea, who had formerly drowned the Israelitish infants: and served king Adonibezek, as he had served other kings before. And this God doth to make his justice the more conspicuous; and that mens *punishments* may be as *glasses*, wherein their *sins* may be seen more clearly; if not for their repentance; yet for the warning of others.

When I seriously weigh and consider the fearfull & greivous *punishments*, which God (so good, and gracious hath partly executed, in this life; as upon the old world; Sodom, and Gomorrah; Corah, and his company; and the like: and partly threatned; as in the end of this life, in the soul; so in the end of the world, both in

soul and body; and the same for measure, intollerable; and endles in continuance: Lord, think I, what *sin* can procure such *punishment*? But when, on the contrarie, I consider the horrible contempt of God, & his word, even in them to whom it is dayly and diligently offered: Lord, think I, what *punishment* can be sufficient for such *sin*? What is it then? Man is fearfully wicked in *sinning*: and God fearfully just in *punishing*; whereby fayth, and repentance mercy is not obteyned. *My flesh*
 Psal. 119. *trembleth for dread of thee: and I fear for thy judgments.*

CHAP. LIII.

Of Rewards, and punishments by men.

ME N that are able, and ready accordingly to reward the vertues of good men, and well-deserving, do therein not onely give them, and God in them, their due; but doe give others incouragement also to apply themselves to vertuous courses, which finde so good acceptance, and reward at mens hands, specially at theirs, who are of place, and abilitie in the world. Whereas, on the contrarie, for such to favour wicked, and leaud persons, is really to invite, and perswade men to evill, and litle better then plainly to hyre both them, and others to doe naughtily. The former in that their approbation, and remuneration of goodnes, and vertue, bear the Image of God, who *plenteously rewards the well-doers*: the latter plainly resemble the divell, who offered Christ *the glorie of the kingdoms of the earth, if he would fall down and worship him.*
 Math. 4.

It is

It is a known, and approved saying, that by *rewards and punishments societies are preserved*. And of these two, though occasion of *rewards* be more to be desired; yet the execution of *punishments* is more diligently to be looked unto, for the preserving of humayn societies. The reason is; because, whereas *vertue* (as the phylosopher sayd) *rewards it self*; or more truly, if it be true, expects its reward from God; *vice*, and vileny, on the contrary, *can be restreyned* in the most, and worst, *onely by the fear of God*. *punishment*: Neyther serv humayn laws to make men good; but to keep them from such outrages, and extremities of evill, as into which otherwise they were in danger to break. The speciall use of the law of God it self, where by his spirit he *puts it not in mens minde*, and *writes it not in their hearts* is to restreyn lawlesse persons, as *murderers, whoremongers*, and the like; how much more of ^{1 Tim. 3.} mens.

There is then a mercifull crueltie, when men save, by severitie, the persons themselvs that are *punished*, and others also; the *punishment* reaching to one, or a few; and the fear, and warning to many: There is, on the other side, a cruell mercy, when men by spareing spoyle both the persons offending, and others; who by their *impunity* take boldnes to offend. This *foolish pittie spoyle the cittie*, if the magistrate use it: so doth the fond love of parents the family. This love, *Salomon* (respecting the effect more then the affection) calls hatred, saying: *He that spareth his rod hateth his son*. ^{Prov. 13.} Notwithstanding this, and that God hath left power, and charge also of *punishments* in all societies, family, church, and common wealth, which they that exercise, bear the image of Gods justice, and holynes; the honour whereof they are to preserv, and to breed, and continue in them over whom they are set, a reverend aw
of their

of their authoritie for their good : yet considering both mans frailtie, and pronenes to offend ; and miserie in *suffering* for offences : all in authoritie should still encline to the more favourable part, and rayther to come short, then to exceed measure in *punishing* even where the offence is evident ; and where it is doubtfull, to forbear, at any hand. He that *punisheth* another, whether as judg, or executioner cyther, must know legally, that he hath done evill and deserved it : otherwise the authoritie of the whole world cannot bear him out, from being a murtherer before God. The law which sayth. *Thou shalt not murther*, forbids specially violence in judgment. Besides, *punishments* must be administred with sorrow, and commiseration ; as *rewards* with joy and gladnes. It is pittie men should deserv *punishments* ; and deserving them, pittie but they should have them : yet are we to pitty them in their miserie also : which he that doth, remembers himself to be a man. Lastly, it is worthy the observing, which one hath, that *in all punishments respect is to be had to things to come, rayther then past* : For howsoever the *punishment* be just onely in lieu of the offence committed ; yet is it profitable ouely, because it tends to prevent after offences, cyther in the person *punished*, or in others warned by it. And hereupon another would not have a wise man *punish* because an offence is committed, but least it should be committed afterwards : of which the former renders this reason, that *things past cannot be recalled ; but things to come may be prevented*.

Seneca.

Platarch.

Temporary torments, specially those more great, are greivous to conceav of ; how much more to undergoe ? yet will the sad, and serious consideration of those that are eternall eat them up, as it were, and make them seem nothing in comparison. Whereupon it was, that Polycarpus *reulde the proconsul, (who threatned to burn him, if he did not renounce*

renounce Christ) Thou threatnest me with the fire, which ^{Ensbium} would burn for a time, but presently after should be extinguished: because thou art ignorant of the fire of the judgment to come, prepared for the eternall punishment of the wicked. Fear not them then which kill the body; but are not able to kill the soul: But rather fear him who is able to destroy both soul, and ^{Math. 10.} body in hell.

CHAP. LIIII.

Of the Affections of the minde.



VR *affections*, as love, sorrow, fear, and the rest, are common to us with brute beasts; which therefore the understanding must order, that they be not bruteish; and with them, the will, for its yeilding of consent to their motions, or withholding it from them. But as the little sticks set the greater wood a burning: so do they most what set the understanding, and will a working in sensuall objects. For example. One sees a naturally-pleasing good thing, but belonging to another, or not to him, as *Achans wedg of gold*: His *affection* of love, and appetite is inordinately caryed unto it; and is ready to sollicit the will to consent to the getting, and enjoying of it. But now, if the understanding do its dutie, it steps in, represseth the *affection*, and restraineth the will, by discerning, and discovering, that the good thing desired is anothers, and therefore not to be desired, or had by him. But as the fumes arising from a corrupt stomach darken, and dim the bodily eyes: so in sensuall persons the understanding is commonly (besides its own

inherent blyndnes) so corrupted with partiall, and brutish *affections*, as that it neglecteth all due search, and disquisition; and unadvisedly judgeth that good, which is pleasing to appetite, and sense: and so being swayed, and led by the *affections*, as a foolish waggoner by his horses, draws with it the wils consent; which obteyned, the evill is done in Gods account, and wants onely opportunite for ourward effect.

Although the seat of the *affections* be the soul, whose motions they are, and not the bodyes: yet do they more or lesse vehemently, and efficaciously act, and exercise themselves, as the blood, and spirits, (the souls immediate instruments) are more, or lesse fitted to their hand. Hence is it, that anger in the heart moved by some occasion, is so vehement in a cholerick body; sorrow, or fear in a melancholick; and so for the rest.

These our *affections* are eyther merely naturall in us; or sanctified by grace; or morally corrupt, and inordinate. *Nature* (and so naturall *affections*) is content with a litle: corruption not with a great deal: as the thirst, which is naturall, is quenched with a draught, or two; but that which is unnaturall, and agueish, nor with a whole vessell of drink. This and the reason of it he layes down wittily, that sayth, *Naturall desires are finite, but those arising from false opinion have no limits: as he that goes his right way, hath some end of his journey; he that wanders, none.* And as for sanctified *affections*, they, alas, are too feeble in us: and as *Iehu* was known by his *furious marching*; so may they be, by their soft, and lazy pace: neyther, if they were excessive, were they sanctified, that is, directed by grace, and good reason: nor are they easily so, if they be any thing vehement; but have commonly too much flesh mingled with them. And no marvayl: for setting our

affections

Seneca.

affections above, where Christ is, and whither the spirit of Colos. 3. grace advanceth them, we clime up the hill, and withall draw after us the clog of our *flesh, lusting the contrarie way*: whereas sensuall men led by their *lusts*, goe down the hill, Galat. 5. and are caryed headlong to evill. Besides, sensuall objects are present to the outward senses, by which the *affections* are moved: but things spirituall *are seen a far off*, as needing the direction and discourse of fayth for provokeing of *affection* unto them; which makes their work in this case more weak and slow. Yet being created faculties, they are the greater the better, if rightly ordered. And so it is not unprobably sayd by some, that Christ had the greatest fear, sorrow, anger &c. upon him, that ever man had, or could have. But as the stronger the horses in the waggon are, Plato. though the better, yet the more dangerous; so are those *horses of the soul* in us, lest by misguidance they overthrow all. *Lactantius.*

And as for violent, and inordinate *affections*; the person, in whom they are found, how wise, or wel meaning soever otherwise, or howsoever bent upon some good course, is no more to be trusted to; then the charyot drawn by unbroken horses, going, for the present, quietly on, and in a good way, but which will quickly take a toy, and indanger the overthrow of all.

As in a tempestuous sea, the waves, in the same place, are sometimes lifted up; and the depths, at other times, disclosed: so in an unmortified, and *passionate* heart, one unlawfull, & inordinate *passion* often breaks into the contrarie, as evill, and inordinate, as it: as did *Ammons* inordinate love to his sister *Thamar* into as excessive hatred. So ^{2 Sam. 13.} some of extreemly prodigall become extreemly covetous; of credulous, suspitious; of mad-merry, sad without measure. The cause is, for that such persons are not led by the

lore of reason, or conscience; but caryed headlong by pangs of *passion*; and withall *driven by the devell*, and so inult *needs go*, and *run too*; though up, and down the same way; and forward, and backward, after his will.

As in a fish-pond some one great pike devours both the lesser fish of other kindes, and of its own also; so in divers, some one *affecti-on* is so predominate, as it eats up not onely reason, and conscience, but with them, almost all other *affecti-ions*. Many are so sowed with discontentment, and sorrow, that they appear to have place left for nothing els in their heart: some are set upon so merry a pin, as if they had the image of laughter which *Licurgus* set up for the Lacedemonians ever before them. Others again are so overgrown with anger; as they seem to have no blood but choller running in their veyns. If any danger be coming towards them, (which all reason would teach them to fear specially) they will pick a quarrell at something in, or about it, to set anger, and indignation a work. If God send greivous crosses upon them, and thereby call them to mourning; it shall go hard but they will finde what to be angry at, in some person, or other, to turn the stream that way.

It is some disparagement ordinarily to the government of a wise man (specially in their eyes, who have no share in the motive) to make great manifestation of *affecti-on*, one or other: & therefore *Ioseph* when he would make himself known *affecti-onat-ly* to his brethren, commanded all the *Egyptians* out of the place. So *Zachariah* foretelling the extreme mourning, which shall be by the families in *Ierusalem*, when God shall pour upon them the spirit of grace, shews, that every family shall mourn apart, and their wives apart. Yet are there cases, in which it stands as well with wisdom to manifest great *affecti-ions*, as with grace, or nature to have them.

Gen. 45.

Zach. 12.

them. And this *David* prudently considered, and practised, at *Abiers Fancrall*. 2 Sam. 3.

We should order our *affections* before we have any speciall provocations; and set down with our selves (what may be) before hand, that if such, or such a thing come to passe, we will allow it such, and such a measure of its compatible *affection*, and no more: that as *ferce dogs*, though provoked by other mens voices, yet are quieted by their masters voice, to which they are used; so the ferce motions of the minde may be, by reasons voice, with which they are formerly acquainted, for that purpose, made still, and quiet. Plutarch.

These motions, and *affections* are well ordered, when they rise, and fall according to the varietie, and weight of objects. To be greatly affected with small occurrences, is womanlike weaknes: little with great matters, stoicall blockshines. And me-thinks, he that hath a life to loose and considers it well, should not easily come to fear excessively the losse of his goods: nor he the losse of his bodily life, who hath a soul to loose, or save for ever. And therefore Christ our Lord bids, *Fear not him that can kill the body*, and then hath shot his sting, and can hurt no more; *but fear him, who can cast both body, and soul into hell*. Math. 10.

As physicians fearing a mans over bleeding at the nose, open a vein in the arm, thereby to turn the course of the blood another way: so we finding one *affection*, or other inordinate in us, and like to overflow; if we cannot so rule, and repress it, as is meet, by good reason, shall do well to set some other *affection* a working by some moving, and lawfull object; that so the stream being turned another way, we may disappoint the *passion*, which we cannot so well order. For example, If a man finde himself in danger of exorbitancy in anger, it is good for him to set afoote sorrow, or fear, by some such lawfull object,

as God offends him: and so for other *passions* of the minde. Or if the stream of the affection happ to run so strong, as that we can not well turn it another way; it is wisdom to get it upon some such object in the same way, as wherein it may freely take its scope: as the horse that can not be stayed, yet may be guided into such a way, as in which there is no great danger, how fast soever he runs; which may also be so heavie, as will keep him from running fast in it.

Thus, if sorrow, fear, or anger be like to work inordinately in us, let us set them upon our sins; and so the danger of all excesse will soon be over, for the most part. And indeed, it is no small point of christian wisdom, for a man to provide fit matter for his *affections* (especially predominant in him) to be exercised in. *Is any among you afflicted?* sayth the Apostle, *let him pray: Is any merry? let him sing Psalms.* And by this means he shall neyther loose his own advantage for good; nor further Sathans for evill, by any passion; or *affection* in him.

James 5.

CAP. LV.

Of Fear.



Fear hath onely evill for the object; eyther evill in it self; as is sin: or to him that *feareth*; as are the effects thereof; temporall, or eternall punishment, and the anger of God inflicting them. It is a base affection, and the cognisance of the creatures infirmitie, shewing him to be subject to
evill

evill; from the *fear* whereof onely the creatour is absolutely free. And so, whereas courage, and stoutnes of heart (though none of the best) procures unto men a kinde of respect in the eyes of others: *fear*, though better used, makes them more contemptible. A lyon is more regarded, then many oxen; though one ox be of more use both for labour, and meat, and otherwise; then many lyons. But God loves rayther a good, then a great heart. And in the law, Gods sacrifices were to be offered of lambs, and kids, and doves, and pigeons (*fearfull* creatures, and innocent withall); and not of Lyons, and Eagles; though they be the kings of beasts, and birds.

There is in man, a threefold *fear* of God, arising from a threefold apprehension of his Majestie: the first, is of God, as our glorious creatour, and governour; & this is naturall: The second, as of a just, and angry Lord; which is servile: The third, as of our gracious Father in Christ; called, and being filiall. All these are found in the true *fearers* of God in this life: though the middle least, (which *perfect love driveth out*) and in them the last onely reigns. To *fear* sin more then punishment, (which they of the last sort do) is to love God more then our selvs: On the contrarie, to *fear* punishment more then sin (which the second disposition leads to) is to love our selvs more then God: considering, that by sin God is offended; and we by punishment: and that sin in the committing of it seems good to us, and ill to God: and that punishment, in the exequuting of it, is good in respect of Gods justice, though evill to our sense.

The holy *fear* of God the Scriptures put many times for the whole service of God, as being a generall vertue diffusing

diffusing it self into all the parts thereof. For we must trust to God with *fear*, love him with *fear*, obey him with *fear*: and in conscience, and consideration of his excellencie, & our own frailtie, *work out our salvation with fear and trembling*: that is, do all things tending thereunto, with that affection of heart. And considering our *boldnes*, as king *Saul* sayth of himself, to step aside, to our destruction; it is worthily advertised by the wise man; that *he is blessed, who feareth alwaies*: that is, who sets himself in Gods sight continually, making him the judg of all his wayes, and works, out of a serious consideration within himself, unto what sin, and miserie for sin, he is exposed, poore creature, as he is. Besides, this *fear* of God, is called *the beginning of wisdom*; and that partly, because the true *reverence* of his Majestie in the heart makes a man carefull, and studious to know, and do the things which please him, and to avoyd the contrarie: as also for that God blesteth such an affection with good understanding, and *reveals his secrets to them that fear him*. Whereas, on the other side, a prophane heart is commonly punished with a foolish head, and *minde void of discerning*, specially in particulars, what is good, or evill.

Phil. 2.

Prov. 28.

Psal. 25.

Prov. 1.

God would have them that *hearken unto him*, not only *safe*, but also secure, and *quiet from fear of hurt, and evill*. For which purpose the Scriptures so oft both exhort them, *not to fear*, and propound arguments of encouragement unto them: Not to exempt their hearts wholly from *fear*, for that were to exalt them above the condition of mortall, and frail men; but so far to bring that unruly passion under the regiment of *faith*, as that by it a man be not drawn to do any thing evill, and unlawfull; nor to forbear any requisite good in his place; nor to be divided in his heart; nor to shame himself; nor to discourage
others

others in that which is good. It is wisdom for us so farr to *fear* an evill, as to quicken our carefull use of all good means to escape it; or being a crosse inevitable to prepare us the more patiently to bear it, as not coming unlooked for: In which regard, Christ *spake to his disciples*, before hand, of their approaching *persecutions*, that when they came, they should not be offended. And further to *fear* evill, is an evill both of sin, and punishment: and that of *unbelief* specially, if being hindred by *fear* we dare not doe that, which apperteyns to our calling; or be driven by it, to do that which becomes not pietie. Otherwise, to be *fearfull of heart*, and yet not to be overcome by it, more commends a man, then if he were without *fear*. This *fear* though it be something excessive, if not extream, hath this good in it, that it makes a man the more circumspect, and causeth him to call his wits, and other helps, about him, as men in danger use to doe: It helps in deliberation, and preparation; though it hinder something in exequution. But and if it once get dominion over a man, and rule in him; there is no such cruell, and tyrant-like master within, or without him. It makes him cruell, and a tyrant to others, from whom it may any way be suspected, that danger can come unto him; and provokes to the oppression of whatsoever is in his way. Neyther yet doth it exercise lesse tyranny over the *fearefull* himself. It bereavs him of the use of understanding; drives sleep from his eyes, which sorrow procures; disables the tongue from speaking; and all the other parts of the body from doing their office, by withdrawing the blood, and spirits from them to the *affrighted* heart. And whereas men by serious consideration, and thought of things in hand are holpen against most other affections; the objects of *fear* the more they are mynded, and thought upon, are the more terrible. Some have

Iohn. 16.

Calvin.

Chrysost.

Scaliger. through extremitie of fear become grey-headed in a week or two, as one *M. Raynings* of London, as I have heard: and some in one night, as is testified of *the Duke of Mantuaes kinsman Francisus Gonzaga*, unto whom (being committed to prison upon suspicion of treason) thought and care, in one night brought grey hayr, by subduction of nourishment. And if we would further, and in another and worse kinde, take knowledg of this tyrants cruelty, in constreyning even good men to do evill; we may see *Abraham*, for fear, denying his wife; *David* his reason, *Peter* his master Christ in his person; and many continually in his truth, lesse, or more. He is a man, that can overcome excessive fear by reason: but a child of God, that can overcome it, by true, and sound fayth in Gods good providence over him.

Torrence. Some, though lambs amongst lyons, yet are lyons amongst lambs; feirce, and terrible towards their underlings, which cannot, or dare not resist them: and like the young ruffian in the Poet, that shewed his courage in beating a silly-woman; and poore bond-slave, that durst not strike again. Such beleeve not, or forget, that they have a mayster in heaven; whose terrours if they know, with the Apostle; *Col. 4.* they durst not, in such sort, be terrible unto others. *2 Cor. 5.* There are many governors in families, and common-wealths; who (if difference arise between them of the last sort, and their subjects; or between them of the first, and their wives, children, and servants) will dominere marveyulously; and be so stout, and stern, as if they were made of iron and steel: Whereas, on the contrarie, if they have to doe with such as stand upon even ground with them, specially such as have a litle the higher ground; they shew all cowardize, and base fear, suffering them even to play with their noses. Such a one was *Rehoboam*, who spake roughly to the people under him; but had no courage against the king

2 Chr. 10.
& 12. &
13.

king of Egypt: and so litle against Ieroboam that rebelled against him, as that his own son Abijah taxed him of *tendernes*, that is, *feeblenes of heart*, after his death. Such another also was Naball: *so evill, that none* of his servants, or family, or others of whom he was secure, *might speak to him*: but perceiving himself to have been in danger (though it were over) by David, whom, and whose men he had rated, and reviled, in his drunken securitie; at the very hearing of it, *his heart dyed in him, and he became like a stone*. These lyons paws, and roarings amongst the poore beasts, are odious in civill administrations; more in domesticall; most of all in church-governments, where they are found; which ought to be specially *doctrina'll* and *exemplarie*. Let us fear, as we ought, the doing of wrong to others, over whom we have advantage: and God will so provide, that we shall not excessively fear hurt from them, who have power to hurt us.

² Sam. 25.

Tit. 1.

¹ Pet. 5.

CHAP. LVI.

Of Anger.



Anger (as fear, and sorrow, and other affections of averſnes) hath onely evill (in truth, or appearance for the object, on which it worketh. But whereas fear, and sorrow out of a kinde of impotency, withdraw the person fearing, or sorrowing, from the evill feared, or sorrowed for; Anger in strength, and stoutnes (as being the strongest of all affections) intends the driving away, and depeling of the evill;

Scaliger.

at, and against which it riseth. Which, being also, as *Chrysippus* calls it, and experience confirms, a blinde thing; there is nothing so sacred, and precious which it will spare; but without difference it slayeth (where the wings are not clipt) upon friends; as well as foes; and upon unreasonable creatures, as well, as upon men. And so *Zerxes* in anger bet the sea, and threatened the mountayns, if they kindred his passage. Yea it will not spare the truth it self, if it be against its purpose: No nor God neyther, as we may see not onely in furious blasphemers, or peircers of God (as the word imports); but even in the prophet himself, who was angry even to the death at God, for sparing *Nimrod*. It is therefore rightly called a short fury, as differing from playn madnes in nothing, but time. And, in truth, it is pitie, that they, in whom it reigus (specially pleasing themselves in its fits) are not chayned up like mad men; or that they have cyther riches, or strength, or authoritie, or wit, or any thing els to hurt with. *It were good he had no other thing in his power, who is not in his own power; as no angry man is.*

If a wrathfull man saw himself in a glasse, when his fit is upon him: his eyes burning, his lips fumbling, his face pale, his teeth gnashing, his mouth flaming, and other parts of his body trembling, and shaking: or but some of these deformities: he wdald (and worthily) loath, himself, and it may be amend things, for after, as some have done. But if the same person saw the face of his soul in the glasse of Gods word, and the deformities thereof in Gods sight; he would much more abhor himself. and start aside, as terrified at the sight of so hideous a monster. This rash anger (whether causelesse, or unmeasurable, where some cause is) hath alwayes evill in it; though it be never so speedily repressed: upon which if the sun be let go down, &

that

that it lodg all night in the heart, it becomes mallice by the morning. Men nourish it in pride, and because they will not give place to other men; not considering, that in so doing, they *give place to the devil*, and become like Ephes. 4. him in mallice, wherein he exceeds himself. This anger God so brands, as he scarce doth any created affection: in forbidding the *making of freindship with an angry man*, and *walking with the furious*, for fear of learning his *wayes*, and *getting a snare to the soul*. For though all affections becoming inordinate, are vicious, and that God would have his servants watch diligently against the excesses of sorrow, fear, joy, and the like: yet doth he never give warning of the fellowship of such, as in whom they reign, for fear of learning them: Neyther is there that danger of smitling by other passions, which is by this.

If *Salomon* were a wise man, and took not his marks amisse, who so oft, and plainly sets out a *fool* by rash anger, and wrath; there are many more *fools* in the world, then go in the motly coats; and the same no small fools neyther: considering how many (specially of them who take a priveledg from their greatnes, to give scope to their passions) eyther affect, or give way to inordinatenes in this kinde: as if otherwise they could not sufficiently manifest their wisdom and discerning, and goodnes in dislikeing, and greatnes in controuling things amisse in others. But as vainglorious men desire to shew their authoritie in needles commands: so do fools affect the shewing of their wisdom, goodnes, and greatnes, in needles anger.

The links whereof a chayn may be made to tye up this feirce dog, that he do not more hurt, then good in byteing, and *commit not a greater offence by unadvised-* *Jeroms.*

- nes, and excesse, *then the person hath done*, which he is set upon; are specially these: First, *lowlines* of minde, by which he that thinks not himself great, thinks no great hurt done, if he be a litle wronged: Whereas on the other side, the high mynded conceav's great *indignation*, that his understanding should be opposed; his authoritie neglected; his will crossed; his credit impeached; or any thing sayd or done importing any undervaluation of his presumed worth of himself. Christ the Lord reacheth
- Math. 11. both by example, and doctrine, that *humilitie, and meeknes* are inseparable companions. A second, consideration what is just with God (in regard of our sins) to bring upon us, though by mans unjust provocations and injuries: And this was *Dauids* remedy, when *Shemei* reviled him.
- 1 Cor. 13. A third, True love to others, which is not easily, nor excessively provoked to anger at such as wrong us; but rayther moves to pittie them, as the Father wished *Scapula* (a great persecuter of the Christians) that *if he would not spare them, he should spare himself, who should have the worst of it.* A fourth is a litle delay, and forbearance eyther for the inward working, or outward uttering of anger, whilst we gather our wits about us: which he that can bring himself to, will offens by *finding just cause of anger at himself, forbear being angry at others.* And to this tended the counsayl given unto *Cesar*, that he should *neither do, nor speak any thing in anger; till he had sayd over the Greek Alphabet.* A fifth is, not to take libertie to be a litle angry at *trifle*: for he that useth himself to that, will not keep from *extremities in great matters.* The last is to avoyd occasions of provocation, whether persons, or things: which whilst angry folk, for the most part, afflict, they gather fuell for the fire, wherewith to burn themselves; hasten to discover
- Tertull.
- Seneca.
- Plutarch.

discover their own shame; & make way for the divels temptations, unto which they give way afterwards.

CHAP. LVII.

Of Humilitie, and Meeknes.



Humilitie is that vertue by which we are taught to value according to, & not above the worth, our selves, and all the good things, which God hath given us. I say, according to the worth; for men may, as one sayth, not subiect, but Seneca. abject themselves: and sometimes, we see

men, specially pressed with great burdens of temptations, in a kinde of abjectnes of minde, to moulder away, and make their gold litle better then drossie, by undervaluing Gods goodnes towards them. Such are unthankfull to God, uncomfortable in themselves, and unprofitable unto others, in comparision. Besides, there is an *humble* hypocrisy, when *men so subiect themselves to others* (specially superiours) *as they reverence their vices*; or suffer their reason, (more, if their sayth, and consciences) to be captived to their lusts: And hence comes the *worshipping of Angels*, and other poynts of *will worship*: in which the shew of *wisdom* in the inventers, & imposers; and of *humilitie* in the followers bear swey. Lastly, there is a desperate *humilitie*, when out of an evill, and accusing conscience, a man knows, and judges himself out of Gods favour, and a vile person. But now the most of this *humilitie* hath joyned with it no small *pride*. That of the first kinde is very rare: and the infinitely more common, and dangerous disease is the *over swelling of the heart*, through excessse of self.

self-love, and presumption. Self-love disposeth a person to think himself, and to desire to be thought of others, to have the excellency, which he hath not. Herewith the minde is easily corrupted, and vayne man induced to presume of that goodnes in himself, which he wants; and to be lifted up with that, which he hath. Many by stouping loose of their bodily height: but few stoop too low, in conceipt of themselves. Yet as Christ Iesus ceased not to be God, though he *humbled himself to the taking upon him the form of a servant*: so neyther is any man cyther in truth, or account of God, or good men, the lesse, but much the more excellent for his *lowly* appearance to himself, or others. Yea, as the same Christ our Lord stepped from the shamefull crosse to the height of his glory, and exaltation: so he that will make any high building in christianitie, must first think of, and lay this low foundation of humilitie.

Phil. 2.

Austin.

Math. 11.

This lowlynes of minde is the mother of meeknes, as Christ insinuates, saying, *Learn of me, for I am lowly and meek.* The humbly-mynded, if a crosse come, or injurie be offered, bears them moderately, as thinking moderately of himself: yea meanly in regard of his sins, and the miserie to which they expose him. The proud through want of consciounes hereof, if he be a litle crossed; is feirce, and violent: *love dignas concipit iras.* What? He? A man of his worth so to be used? specially by such a one? And as the boar whets, and sharpens his tuskes in his own foam; so doth a proud person whet, and sharpen his heart, hands, and tongue to indignation, and revenge in the froathy, and foamish imagination of his own worth.

Isa. 53.

Seeing that in evill dayes the meek and milde in spirit following Christs example, who was *as a lamb dumb before the shearer, not opening his mouth*, are in danger not onely to be shorn, but to be flayed also; the most in the wisdom

dom and lust of the flesh, think it better to *howl with the Calvin.*
wolves, and to byte too, then by *departing from evill*, spe- *Isa. 59.*
 cially by bearing wrongs patiently, to make themselves a
 pray. But here sayth steps in, and leads the meek to Gods
 promises, that *he shall inherit the earth*: and that *God will* *Math. 5.*
arise to judgment, to save all the meek of the earth: and that *Psal. 76.*
 he will see, and hear, and in due time right the wrongs
 of meek *Moses*, though he passe them by, and as a deaf man *Num. 11.*
hears not: But for the violent, and self-avenger, he puts *Psal. 78.*
 himself out of Gods protection, and goes upon his own
 hazzard.

As the stommack swels eyther with good meat exces-
 sively used, or with winde, and ill humours: so there is
 scarce any thing eyther so good, or so evill; but mans cor-
 rupt heart takes occasion of *priding*, and *puffing up* its self
 by it. The prophet speaks of some, who *boasted in evill*: *Psal. 52.*
 and the Apostle of others, *whose glorying was in their shame*.
 If former ages have been bold; ours is impudent this way: *Phil. 3.*
 in which it is hard to say, whether the *pride* which per-
 sons take in good, or in evill be greater. Many shame not
 to boast of the evils practised by them, which modest men
 are ashamed to hear of; and some of the evils which they
 never did, nor dare, nor can doe, thereby to get credit with
 vayn persons. If *pride* in good be hatefull, it is abhominable
 in evill: specially when men *bely themselves to get mat-*
ter of glorying in mitchief; as *Austin* confesseth he in his *Austin.*
 youth had done. Fools *glory* in their motley coats; and
 therein shew why they wear them: But worse then mad
 are they, who glory in sin, and are lift up for that, which
cast the Angels from heaven; Adam out of Paradise; and
Nabuchadnezzar out of his kingdom amongst the beasts of the
field: and which will cast all into hell, that delight in it.

As wicked men *pride* themselves in their evils: so are the

good in danger to be enamoured of their goodnes. And as he that besiegeth a citie. if he can neyther obeyn it by composition, nor take it by assault, nor constreyn it by hunger, will, in the last place, if he can, undermine, and blow it up with gunpowder: So our, and Gods enemy, Sathan, when he cannot corrupt, or destroy Gods servants otherwise, attempts (and that oft successively) the *lifting them up* with vayne conceitednes of themselves, and their own worth. The holy Apostle was in danger to be *exalted above measure with the number of revelations*; for the preventing whereof he needed a messenger of Sathan to buffet him, So God for the keeping, and driving of *pride* from his servants, sometimes brings great afflictions upon them; and humbles them thereby; and sometimes he doth this, by suffering them to fall into other sins, to remedy that greater sin of *pride*: as men use to drive out a greater pin with another somewhat smaller. How close doth this corruption cleave unto us, and how dangerous is it withall; for the purging out of which, the Lord useth such a medicine?

There are in this *pride* many strange touches: some being *proud* in, and some of their *humilitie*. Of the first sort were they, who being *vainly puffed up by their fleshy minds*, Colos. 2. *in voluntarie humblenes worshiped Angels*: From a touch of this kinde Peter was not free, when he so *refr. & rarely refused to suffer Christ to wash his feet*. Calvin. There is also danger of being *proud* of not being *proud*, nor *loftie* in caryage, appaell, or contempt of inferiours: and of being called rather *goodman*, then *mayster*; and rather *mayster* then *sir knight*. Besides all these, many will goe on their tip-toes, though barefoot: being *proud* of no man knows what eyther within, or without them: and none more then they. There want not, also amongst the rest, who put out

pride

pride to usurie, that by forbearing it a while, and using for it, *humble*, and *submissive* appearances, they might after receave it with advantage. Of this sort are they, who use to *dispraise* themselves, that others may the more commend them: and who, forsooth, will alwayes come the hindmost, and sit the lowest, that they may be the more solemnly preferred to the first place. Others also (their craft-maysters in this trade) will be very *submissive* to their superiours, which are but a few, that their inferiours, being many, may learn thereby to honour them the more. So Herod shewed how desirous he was of honour from his subjects, by the honour which he gave to Caesar, and Agrippa. Lastly, there are who put on *pride*, by strutting, and looking, and speaking stately, and other affected forth-puttings, to free themselves from contempt. Such are like Esops Ass, in the Lyons skin: and have like successe with him, in the end.

Perkins.

Iosephus.

Prov. 16.

James 4.

2 Thes. 2.

The *proud* so loves himself, as none other can endure him. Not God, for to him he is *abominable*: nor *hum-ble* men, because he is not as they are, and as he should be: nor other *pronds*, because he is as they are; who would be singular, and have none other like them. And as God hates the *proud*, so he resists them: and no marvayl, for they in a singular manner resist him. Some sinners are most directly, & immediately against themselves; as the slouthfull, prodigall, &c. some against other men; as the covetous, flauderer, cruell, &c. But the *proud* exalts himself most directly against & above God, whom alone all creatures should exalt, and magnifie. And he, whom God resists, must needs fall, though the whole world would take his part.

Persons are vulgarly most noted for *proud* by their appaell. And indeed by it (if eyther too costly for

stuffe, or affected for fashion, or curiously put on) not
Sw. to him. onely the flag of pride, as *Augustin* cald it, is displayed;
 but the vice nourished. Many say to their fine cloaths,
 in effect, as *Saul said to Samuel*, Honour me before the people.
 And this also they may effect with them that know
 them not nor their estates, and may get them more
 credit with such, then they deserv; for which they
 are to answer God: But to them that know them, and
 their condition, they thereby make themselves a by-
 word, and ridiculous for their *pride*, and vanitie. A se-
Psal. 131. cond mark of pride may be taken from mens *leslie eyes*,
stretched forth necks, and other the like strutting gestures.
 A third, contempt of mean persons, and things. A
 fourth, excessive care not to be neglected, or contem-
 ned by others, and trouble, if so it fall out. A fifth,
 Continuall striving, and janglings with others. A sixth,
 Crueltie in word or deed towards feeble adversaries.
 A seaventh, Affectation of singularitie, & being unlike
 to others. Good men in evill dayes are compelled to
 be singular in many things, as *Lot* was in *Sodom*; but ne-
 ver affect it. An eighth, An aptnes to observ, and task
 others, as *proud*. Lastly, A readines to speak of ones
 own worth, or of his great acceptance with others of
 worth, *Thraso* like.

The speciall remedies against *pride* are, first, Consi-
 deration how God forbids, *hates*, and *resist* the proud:
 who will therefore have a fall, if not upon earth, into
 hell. Secondly, Meditation upon our sins, and miserie
 for the same. Thirdly, *Thinking rather what good we*
Augustin. *have not, then what we have.* Fourthly, That, if in any
 good thing we goe before others, we remember, that
 it is God that hath differenced us: and that having received
1 Cor. 4. it, we should not glory, as if we had not received it. Fifthly,
 A se-

A serious fore casting with our selves, that the more our receipts are, the greater our account to the Lord must be: which if we consider, as we ought, will rayther make them matter of *humiliation* unto us, then of *arrogancie*. Lastly. it will something help to keep the heart down, if we consider, *that others are instruments of Gods glory, and of good to men, as well as we.* *Melanctho.*

CHAP. LVIII.

Of Modestie.



Modestie adorns other vertues, and good things in a person; as blushing doth a comely countenance. And though many *vertues* (of which it is a very *unperfit* one, as some call it; and as others, the *keeper of other vertues*) be more serviceable; *Cicero.*

yet none is more gracefull, in the eyes of others, then this mayden, and *sweet grace, modestie*. For this, some have thought our saviour bare that singular affection to the *beloved disciple*. And what a loadstone it is to draw mens affections, we all finde in our own experience; as being prone in matters, of comparison, and controversie between others, rayther to favour the more *modest*, then the more able, or more worthy eyther otherwise: Where it is, it covers many faults, and inabilities from being seen: and where they do appear, procures sometimes excuse, and alwayes commiseration. It commends a Man not onely for that which he hath; but often even for that which he hath not: For as some by *arrogating* to themselves something which they have not, *Ambros.*

or know not, give others occasion to think them destitute of that which they have, or know indeed : so others *modestie* in the things, which they have receaved, procures unto them often times, the opinion, from other men, of having that which in truth they want. *Even a fool, when*

Prov. 17. *he holdeth his peace, (which modestie will teach him to do) is accounted wise.*

It is an odious thing to see men deserving little to *arrogate* much to themselves : which yet is as usuall, as for a wyndy stommack to swell; and that specially, in vain confidence, and conceipt of knowledg : whereas men of understanding indeed, are more *modestly* mynded. The former brayn, by streytnes of apprehension, can hold but one thing at once : whereas men of larger discourse so apprehend this, or that reason for, or against a matter, as that at the same instant, other things also offer themselves to their consideration, which may justly occasion *modest* doubting about it. And as an advised person by the reflection of his understanding, knows his knowledg; so doth he his ignorance; as we see a shadow by the light about it, without which, all would be black darknes. So Menedemus was wont to say, that men coming to studie in Athens, were at first wise men, after that, very punyes, and ignorants : for that, as leather vessels, or bags, being empty, are stiffe, and hard : but being filled with liquor, are soft and pliable : so is it with men commonly, as they have lesse, or more knowledg.

Plutarch.

This *tincture of vertue*, as Diogenes calls it, though it be more usefull for the young, then old; and for women, then men, for the covering of their infirmities; which through *immodest* boldnes, irrespectivenes, and want of fear of shame, and reproof, (in which modestie consists) they proclaym to the world : yet is it necessarie for all states,

Sealiger.

sexes, and persons, at all time; whether alone, or in company with others, whether conversing with God, or men. The Apostle testifies of himself, that he *served God amongst the Ephesians in modestie of minde, and many tears*: giving therein an ensample to all, how far they ought to put from them a secure, and impudent heart, & countenance. And though that monster of men *Caligula* accounted it *the most commendable thing in his nature, that he was ashamed of nothing*: yet doth both nature, and grace teach it, to be a most odious thing for a man to have a *dogs face*, as the proverb is: or as the prophet speaks, *a whores forehead*, Jer. 3. *that refuses to be ashamed.* Act. 20.

It is pittie any should speed so well, by mere *boldnes*, without reason or other defect, as many do: who become thereby of *audacious impudent*, having once broken the bounds of *modestie*, specially to their advantage. Towards men of such foreheads the proverb must be put in practise, *A bold begger must have a bold naysayer*. It was the *unrighteous judg*, that did that for the *widows importunitie*, which conscience would have had him done, for the goodnes of her cause, and povertie of her person. Though to speak, as the thing is; to be overcome by importunitie argues not so properly injustice, in what case soever, as impotency of minde to resist. Cicero. Luke 18.

Peter and John with the other Apostles *prayed to the Lord for boldnes in the speaking of his word*. Many others also pray for *boldnes*, as they did; but forget, that they are not Apostles, nor infallibly directed, as they were. Who, if they knew themselves aright, and how prone they are to speak their own word in stead of Gods, would rather pray for *modestie* and advisednes, that they rush not upon the rock of errour. Besides, they so prayed in regard of the *threatnings* of unbelievers, with whom they had to do. Act. 4.

But

But amongst brethren, and christians, let us rayther affect the lambs bleat, then the Lions roar.

CHAP. LIX.

Of Mariage.



OD hath ordeyned *maryage*, amongst other good means, for the benefit of mans naturall, and spirituall life, in an *individual societie*, as the Lawjers speak, *between one man, and one woman*: and hath blessed it alone with this prerogative, that by it, in lawfull order, our kinde should be preserved, and posteritie propagated. And though the Lord have sometimes suffered, & that almost unreproved by the prophets, other bodily conjunctions, then between the proper *husband and wife*; and altogether unpunished by the magistrate: and withall shewed the effect of his powerfull providence, as still he doth, so far, as for the procreateing of children, in that disorder: yet did he never approve of any other, or exempt the same from guilt of sin, in the court of conscience; and seldom from manifest signes of his displeasure; as experience, and the scriptures teach.

Not onely heathen poets (which were more tolerable) but also wanton Christians, have nick-named women, *necessarie evils*: But with as much shame to men, as wrong to women, & to Gods singular ordinance withall. When the Lord amongst all the good creatures which he had made, could finde *none fit*, and good enough for the man; he made the woman *of a rib of him*, and for a *help unto him*: neyther is she, since the creation, more degenerated then he,

Menander

Gen. 2.

he, from the primative goodnes. Besides, if the woman be a necessarie evill, how evill is the man, for whom she is necessarie?

Some have sayd, and that (in their own, and others judgment) both wittily, and devoutly, that *Mariage fills the earth, and virginities heaven*: But others have better answered, *How should heaven be full, if the earth were empty?* I ad, that (because Christ hath sayd, that *the children of the regeneration neyther marry wives, nor are married, but are like the angels in heaven*. many, whilst they would, by preposterous imitation, become like the angels in heaven, have in truth become liker the devils in hell: for they also neyther marry wives, nor are married. But this is, indeed, the very dregs of poperie, to place speciall pietie in things eyther evill; or indifferent, at the best, as is abstinence from *mariage*, and the *mariage* bed: which is no more a vertue, then abstinence from wine, or other pleasing naturall things. Both *maryage*, and wine are of God, and good in themselves; eyther of them may in their abuse, prejudice the naturall, or spirituall life: neyther of them is unlawfull, no not for them which simply need them not: which also not to need, argues bodily strength in the one; but a kinde of weaknes in the other.

The ancient heathen used to place *Mercurie by Venus*, to shew what need the affections of *mariage* have of the rule of reason, and wisdom, to order them. Neyther in truth is there any thing whercin persons more need, & lesse use reason, and true discretion, then in their *maryage* choyse: in which the most are unreasonably transported by one affection, or other. And if he moralized well, who made this a reason, why God cast *Adam* into a heavie sleep, whilst he prepared, and made him a wife of one of his ribs; that the affections ought to sleep about this work, & the reason to wake;

how do they misse, whose manner is to have their affections onely wakeing, or working in this busines, whilst their reason, and conscience also is fast asleep? I have alwayes thought, that good *men* crossed with ill *wives*, or good *wives* with ill *husbands*, are ordinarily least to be pitied of any others in misery: considering how wilfully, and presumptuously (for the most part) they tempt God in their choyse. I ad herewithall, that there is no one particular, in which men; and women bewray, whether their hearts be set upon worldly riches, and honours, or sensual pleasures, on the one side; or, on the other side, upon the nourishing, and promoting of vertue, and godlynes both in themselves, and their posteritie, then in their choyse this way. When *the sons of God take for wives the daughters of men, Gyants are born*, and all monstrous confusion followeth, first in the family, and after in church, and commonwealth. But when the sons of God take the daughters of God to wives, and the daughters of God are taken by the sons of God: there is an equall yolk, for the persons themselves to draw in with comfort, and a right course taken, for the leaving of an holy seed behinde them.

Gen. 6.

Some *marry* by their eye, as did those sons of God formerly mentioned; and therein follow *favour*, which is *deceifull*, and *beauty* which is a *vain thing*: others by their *fingers*, as mynding what the *woman* is worth, in the worlds sence: Others by the ear, as specially respecting their wives title, and high birth; and so, many times, get themselves so many Lords, and maysters over them, as she hath freinds: But they that specially respect vertue, and godlynes (which being attended by the other handmayds, as *Hester* by her *seaven mayds*, is the more beautifull, and desireable) they *marry* not onely the daughters of such, or such men, but the daughters of God himself. *A woman*

shab

Prov. 31.
Erasmus.

Ester. 2.

that feareth the Lord, she shall so be prayed: and the man so Prov. 31.
blessed that marryeth her.

We say, In *wiweing*, and *thriveing* take counsayl of all the world; and so men had need. But in this busines affection so far over-rules reason in the most, as they could willingly make their choyse without the counsayl of their nearest, and wisest freinds. Herein therefore freinds should be officious, and forth putting; and that both in love of their freinds, and for their own sakes also: who so oft as their freind *marryes*, make an adventure; and the same full of danger, whether they shall not wholly, or in a great measure, loose their freind; which is oftens seen. Herein parents specially must both preserv the right which God, and nature hath given them; and do the dutie, which the one, and other hath layd upon them: as accounting their children theirs, most of all other things. Whom if they this way bestow conveniently, and in due time; they provide well both for them, and themselves. For them, in preventing two dangerous evils; uncleannes, and unfit matching. For themselves, according to the saying of *Democritus*, that he who gets a good husband to his daughter, findes another son: as he looseth his daughter, that gets an ill one.

The vertue of the wife is the husbands ornament, so is the husbands the wives much more. And therefore *Philons* wife being demanded, why she alone went so plainly appareled, made answer, that her husbands vertues were ornament sufficient for her. *Stobem.* If her practise were a rule, and that husbands vertues were to be measured by their wives homelynes in attyre; eyther fewer husbands would be thought vertuous then are; or more wives found soberly appareled then are.

After goodnes fitnes in *maryage* is most to be regarded:

& that so much, that, as, for a pare of gloves, or yoke of oxen, two alike, though meaner both of them, are fitter, and better for use, then if the one were more excellent; So in this *marriage* pare, and yoke, the *woman* best qualified is not alwayes the best *wife* for every *man*; nor every *man* the best qualified the fittest *husband* for every *woman*: but two more alike, though both meaner, sort better usually. And according to this, *Pittacus* being demanded by a friend what kinde of wife he should marry, answered; one fit for him. Fitnes of years is requisite, that an old head be not set upon young shoulders; nor the contrarie, which is worse: Fitnes in estate, lest the excellling person despise the other, or draw him to a course above his reach: Fitnes for course of life, and disposition unto it; the dislike whereof in either by other breeds many discontentments. Lastly agreement of affection, and inclination, what may be, to all good persons, and things. Onely, it is good, if the one be too fierie-hoat, and suddely moved; that the other can cast on the more cold water of forbearance. But now seeing there is seldom, or never found such conformitie betweene man, and wife, but that differences will arise, and be seen; and so the one must give way, and apply unto the other: this God, and nature layeth upon the *woman*, rayther then upon the *man*; although the man should not to much look for it, nor use all his authoritie (ordinarily at least) which none but fools will doe. As the glasse, sayth one, though never so rich of gold, and pearl, if it represent not the face of him that looks into it, is not to be regarded; so neyther is the wife, how well endowed soever otherwise, except she frame, and compose her self, what may be, unto her housband, in conformitie of manners.

Many common graces, and good things are requisite
both

Laetius.

Gen. 3.

1 Cor. 11
and 14.

1 Tim. 2.

Hester. 1.

both for *housband*, and wife: But more specially the Lord requires in the *man* love, and *wisd m*; and in the *woman* subjection. The *love* of the *housband* to his *wife* must be like *Christ* to his *church*; holy for qualitie, and great for quantitie, both intensively, and extensively. Her person, and whatsoever is good in her he must love fervently; mending, or bearing (if not intollerable) what is amisse: *by the former of which two he makes her the better; and himself by the latter.* And if her saylings, and faults be great, he by being inured to bear them patiently, is the fitter to converse quietly, and patiently with other perverse persons abroad; as *Socrates* sayd, he was, by bearing the dayly home-brawlings of *Zantippe*. Neyther sufficeth it, that the *housband* walk with his *wife* as a man of love; but before her also as a man of understanding: which God hath therefore afforded him, and means of obteyning it above the *woman*, that he might guide, and goe before her, as a fellow heyr of eternall life with him. It is monstrous, if the head stand where the feet should be: and double pittie, when a *Naball*, and *Abigail* are matched together. Yea experience teacheth, how inconvenient it is, if the *woman* have but a litle more understanding (though he be not wholly without) then her *housband* hath.

Ephes. 5.

Geniine.

1 Pet. 3.

Ephes. 5.

1 Pet. 3.

In the *wife* is specially required a reverend *subjection* in all lawfull things to her *housband*. Lawfull, I mean, for her to obey in, yea though not lawfull for him to require of her. He ought to give honour to the *wife*, as to the weaker vessel: But now, if he passe the bounds of wisdom, and kindenes; Yet must not she shake of the bond of submission, but must bear patiently the burden, which God hath layd upon the daughters of *Eve*. The *woman* in innocency was to be subject to the man: but this should have been without all wrong on his part, or greif on hers:

- 1 Tim. 2. But she being *first in transgression*, hath brought her self under an other subjection ; and the same to her, greivous ; & in regard of her *houſband*, oftens unjuſt ; but in regard of God, alwayes moſt juſt : who hath ordeyned that *her deſire ſhould be ſubject to her houſband*, who by her ſeduction became ſubject to ſin. And albeit many proud women think it a matter of ſcorn, and diſgrace, thus to humble themſelves to God, and their *houſbands* ; and even glory in the contrarie : yet therein they but *glory in their ſhame*, and in their *houſbands* ſhame alſo : and whilſt they reſuſe a croſſe, chuſe a ſin of rebellion, both againſt God, and their *houſbands*. Which ſhall not eſcape unpuniſhed from God: though many fond *houſbands* nourish them therein ; and by pampering, and puffing them up by delicate fare, coſtly apparrell, and idlenes, teach them to deſpiſe both them themſelves, and all others.

- Marriage* hath divers ends that make it convenient ; and one that makes it neceſſarie, for the moſt ; which is the preventing of that moſt foul, and filthy ſin of *adulterie*. And this brand it deſervs in ſpeciall manner ; ſeeing, *he*
- 2 Cor. 6. *who coupleth himſelf with an harlot becomes one body with her* : which cannot be ſayd of him that conſorts with a theif, or murderer, or drunkard in their ſins : as alſo for that ſuch a one *ſins againſt his own body*. Not that he ſins not againſt his own ſoul too ; or that all others ſinning, ſin not againſt both body, and ſoul ; but in regard of that ſpeciall blot, and blemiſh wherewith this ſin ſteyns the body ; which never after can be wiped of, though the guilt of the ſin may by repentance. *He that committeth adultery lacketh underſtanding ; getteth a wound, and diſhonour, and his reproach ſhall not be wiped away*, ſayth *Saomon*.

As *marriage* is a medicine againſt uncleannes : ſo *adulterie*

terrie is the disease of *marriage*; and *divorce* the medicine of *adulterie*: though not properly for the curing of the guiltie, but for the easing of the innocent: which remedy he may, but is not simply bound to use, as some are the former. Some have sayd, that *he who conceals the fault of Christ.* his wife this way, becomes a patron of her filthynes: but this is rightly restreyned by others to certain cases. The *di-* Gen. 38.
vorce for *adulterie* both under, and before the Law was to Levit. 20.
be made by the magistrates sword. Where that is not drawn, the innocent may use this remedy against the peccant, as directly violating the *marriage* bond; which other sins, though greater otherwise, do not. In other cases, *divorce*, though much used amongst the *Jews*, was never approved by the Lord in the court of heaven, as no sin; but *permitted* onely in civill courts, without bodily punishment; and onely the giving of the bill commanded, *Iosephus.* and that for the advantage of the divorced, and to testifie, that the housband had so freed the wife, as he might not require her after-returning unto him, though he would. This permission unto the *Jews* being onely for the hardnes of their hearts, may *Paremi.* justly by the magistrate be denyed to Christians, whose hearts should be more softened by the blood of Christ.

As a man may surfet at his own table, or be drunken with his own drink; so may he play the adulterer with his own wife, both by inordinate affection, and action. For howsoever the marriage bed cover much inordinatenes this Calvin:
Way: yet must modestie be observed by the married; lest the bed which is honourable, and undefiled in its right use, become by abuse hatefull, and filthy in Gods sight. It hath been by some well observed, that divers of the patriarks conversed with many wives (whom they took out of a singular desire of a plentifull progeny) more chastly, then many others did, and do, with their one. Hebr. 13.

CAP. LX.

Of Children, and their education.

Gen. 1.
and 2.



OD, that *made all things good*, and *blessed them*; imparted expressly this blessing first to his creatures (capable thereof) that they should *encrease*, and *multiplie* in their kinde. More specially, *God created our first parents, male and female, and blessed them*, saying, *Be fruitfull, and multiplie, and fill the earth.* This order then set he hath preserved to this day, and mankind by it. By this, parents when they are dead, live in their *children*, as parts of them, and imps taken from their stock, & in speciall manner, one with them. This onenes Gods gracious covenant with the faythful and their *seed* confirms, and commends: blessing even the godly dead parents in their living *children*; and so cursing the wicked in theirs; and that oftens, sundry ages afterwards; as both the Scriptures, common sense, and experience teach. Such parents as leav their *seed* under Gods covenant, and blessing, as *heirs of their fathers pietie*, as *Ambrose* sayd of *Theodosius*, provide a good inheritance for them, if they afterwards by their own rebellion, and unthankfulness disinherit not themselves. And a sweet comfort it is to Christian parents, when they can commend their *little ones*, liveing, or dying into Christs hands in heaven; who being upon earth testified both in word, and deed, their interest in his *blessing*. *The generation of the upright shall be blessed: but the posteritie of the wicked shall be cut off.* And as we judg of the

Ambrose.

Math. 19.

Psal. 112.

the plant, or grasse, by the stock whence it was taken, till it be grown able to bring forth its proper fruit, and that *the tree be known by the fruit*; so do we of *children* by their parents, till coming to years of discretion they chuse their own way. Not that grace is derived by naturall generation, but by the supernaturall covenant with beleivers, and their *seed*, confirmed in Christ, and by godly *education* on the parents part, which promise of blessing, as it is ever effectuell in some, according to *the election of grace*; so where it follows not, usually the negligence, and indulgencie of the parents; and alwayes the parties proper rebellion is the cause thereof; as we may see, both in the word of God, and dayly experience. We read of *Dionisius the tyrant*, that, meaning to revenge himself upon *Dion*, who made war against him, he caused his son (whom he had in his power) to be brought up in riot, and wantonnes. This labour many save their enemies, and do it themselves, and so prove miserable parents of dissolute children. It was an odious thing in the Israelites to sacrifice to devils their sons, and daughters which they had born unto God, and whom he avoweth for his children. Which, in a spirituall sense, we certainly do, if we eyther neglect instructing them; or praying to God for them; or walking exemplarily, as we ought, before them; or correcting them duely; or any other such means, as by which the seeds of grace may grow, and prosper in them. And let us remember, that as bruits bring forth in their kinde, and all parents their children; so we (being in the Lords covenant of grace) bring forth, as by nature ours, so by supernatural covenant and grace, his children also; and that he trusts us with the bringing them up for him, and in his nourture, and instruction; which is a great matter, and wherein

Gen. 17.

Gal. 3.

Rom. 11.

Æmil.
probus.

Ezech. 16

Eph. 6.

we must deal faythfully with him; that so under his blessing, we may fit them for his heavenly inheritance, provided for them with us. It is a during fruit of Gods gracious covenant, when good parents by their godly care have gracious children; and that by which our fayth is much confirmed.

Children, in their first dayes, have the greater benefit of good mothers, not onely because they suck their milk, but in a sort, their manners also, by being continually with them, and receaving their first impressions from them. But afterwards, when they come to riper years, good fathers are more behooffull for their forming in vertue, and good manners, by their greater wisdom and authoritie: and oft times also, *by correcting the fruits of their mothers indulgencie, by their severitie.*

Aristotle.

They are a blessing great, but dangerous. They come into the world at first with danger both in respect of themselves, as passing sometimes, from the womb to the grave; sometimes being born deformed in body, sometimes incapable of understanding: as also in regard of the Mother; the first day of their being in the world being oftens her last in it. After their coming into the world through so many dangers, they come even into a world of dangers. In their infancie, how soon is the tender bud nipped, or bruised by sickness, or otherwise? In their venterfom dayes, into how many needles dangers do they throw themselves (in which many perish) besides those into which God brings them, and that all their life long? Above all other, how great, and many are their spirituall dangers both for nourishing, and encreasing the corruption which they bring into the world with them; and for diverting them from all goodnes, which Gods grace, and

and mens endeavour might work in them? These dangers, and difficulties, howsoever they make not Gods blessings in giving *children* to be no blessings; or deserving to be lightly esteemed; yet should they moderate our desire of them, and greif for their want: that none should say eyther to God, or one to another, as *Rahell* did to *Iakob*, *Give me children, or els I dye*: specially if we weigh Gen. 30. withall, that though the Lord give us divers towardly, & good; yet one, or two proving leaud, and wicked will break our tender hearts more, then all the rest will comfort us: like as in the naturall body there is more greif by the akeing of some one part, though but a tooth; then comfort, and ease in the good, and sound state of all the rest. If *children* considered aright of the carefull thoughts, sorrows, and fears, and, sore peyns withall of their parents, they would think they ought them more honour, service, and obedience, then, for the most part, they do. We seldom consider, and prize worthily the cares, and peyns of parents, till we become parents our selvs, and learn them by experience.

Many bodily diseases are hereditarie; and so are many spirituall, in a sort; and that both by naturall inclination, and morall imitation much more: that, as the Lord sayth of *Israell*, *Thou art thy mothers daughter*, so may it be sayd Ezec. 16. of many, that they are their fathers and mothers *sons*, and *daughters* in evill. Yet, if it so come to passe, that God vouchsafe grace to the *childe of a wicked father*, and that he see the sins which he hath done: he commonly hates them more vehemently, then if they had been in a stranger: and good reason, considering how they have been his dearest parents ruine. Yea further, even where grace is wanting, the *child*, oft tymes, by observing, and sometimes by feeling also the evils of his fathers sin, is driven though

not from his evill way into a good way, yet into the contrary evill. Thus a covetous father oftens makes a prodigall *son*; so doth a prodigall a covetous. The *son* of the covetouse takeing knowledg how odious his fathers coverousnes is to all; and therewith perswading himself, and being perswaded by others about him, that there is enough, and, more then enough for him; takes occasion as prodigally to pour our, as his father hath miserly hoarded up: as on the contrarie, the *son* of the prodigall both seeing, & feeling the hurt of his parents lavishnes, is thereby provoked to lay the harder about him, for the repaying of his fathers ruines.

Love rayther descends, then ascends; as streams of water do: and no marvayl, if *men love where they live*, as parents doe in *children*, and not they in them. Hence also is it, that grandfathers are more affectionate towards their *childrens children*, then to their immediates; as seeing themselves further propagated in them, and by their means proceeding on to a further degree of eternity; which all desire naturally, if not in themselves, yet in their posteritie. And hence it is, that *children* brought up with their grandfathers, or grandmothers, seldom do well; but are usually corrupted by their too great indulgencie.

It is much controverted, whether it be better, in the generall, to *bring up children* under the severitie of discipline, and the rod; or no. And the wisdom of the flesh out of love to its own, alleges many reasons to the contrarie: But say men what they will, or can, the wisdom of God is best; and that sayth, that *foolishnes is bound up in the heart of a child, which the rod of correction must drive out*: and that *he, who spares his rod, hurts his son*; not in the affection of person, but effect of thing. And surely there is in all *children* (though not alike) a stubbernes, and stout-

nes

nes of minde arising from naturall pride, which must, in the first place, be broken, and beaten down; that so the foundation of their *education* being layd in humilitie, and tractablenes, other vertues may, in their time, be built thereon. This fruit of naturall corruption, and root of actuall rebellion both against God, and man must be destroyed, and no manner of way nourished; except we will plant a nursery of contempt of all good persons, and things, and of obstinacie therein. It is commendable in a horse, that he be stout, and stomackfull, being never to be left to his own government, but alwayes to have his rider on his back, and the bit in his mouth. But who would have his *childe* like his horse in his brutishnes? Indeepe such as are of great stomack, being throughly broken, and in- *Erasmus.* formed, become verie serviceable, for great designes: as, of horses they become asses, or worse: as *Themistocles* his may- *Plutarch.* ster told him, when he was a childe, that eyther he would bring some great good, or some great hurt to the common wealth. Neyther is there need to fear, lest by this breaking, the children of great men should prove base-spirited, and abject and so unapt to great imployments: for being *Adams* sons, whose desire was to have been like unto God; and having those advantages for maysterfulnes, and high-thoughts, which great mens children want not, (unto whom great affayrs are appropriated usually) they will not easily be found unfurnished of stomack, and stoutnes of minde more then enough; wherein a litle is dangerous, specially for making them unmeet for *Christs* yoke, *Math. 11.* and to learn of him, who was lowly, and meek.

For the beating, and keeping down of this stubbornnes parents must provide carefully for two things: First that *childrens* wils, and wilfulnes be restrayned, & repressed, and that in time; lest sooner then they imagine, the tender

der sprigs grow to that stiffness, that they will *rather break then bow*. *Children* should not know (if it could be kept from them) that they have a will in their own, but in their parents keeping: neyther should these words be heard from them, save by way of consent, *I will*, or *I will not*. And if will be suffered at first to sway in them in small, and lawfull things, they wil hardly after be restrained in great, and ill matters, which their partiall conceipt, and inexperienced *youth* with the lusts thereof, and desire of libertie, shall deem small, and lawfull, as the former. And though good *education*, specially the grace of God may afterwards purge out much other evill, and weaken this also: yet will such unbroken *youth* most commonly draw after it great disquietnes in crosses, when they fall; and in the whole course of life, a kinde of unweyldines, inflexibilitie, and obstinacie, prejudiciall to the parties themselves, and uncomfortable (at least) to such as converse with them. The second help is an inureing of them from the first, to such a meannes in all things, as may rather pluck them down, then lift them up: as by plain, and homely dyet, and apparel; sending them to school betimes; and bestowing them afterwards, as they are fit, in some course of life, in which they may be exercised diligently, and the same rather under then above their estate: by not abetting them one against another, nor against any, (specially before their faces) without great cause: nor by makeing them men, and women, before they become good boyes, and girls. How oft have I observed, that parents, who have neyther fayled in diligent instructing of their *children*, nor in giving them good example, nor in correcting them duely, have onely by streyning too high this way, eyther endangered, or utterly overthrown their *posteritie*? hereby lifting them up in
their

their vayne hearts, and teaching them to despise both mean things, and persons; and themselves also, many times, amongst others: thereby drowning them (*Icarus* like) in a sea of mischeif, and misery, by their flying too high a pitch. And this must be the more mynded, because there is in men an inbred desire, and that inordinate usually, to hoys up their *children*, as high, as may be: so as they half think they do them wrong, if they set them not higher, or as high, at least, as themselves; almost whether God will, or no. Yea what place affords not some such, as make themselves their *childrens* slaves; not caring how basely they themselves grovell in the earth, so they may set them on their tiptoes?

But first of all for *childrens* competent education, specially for their disposing in some particular course (on which all are to settle at last, though some libertie of stepping this way, or that be given them for a while; as a man though for his pleasure he see many places, yet seeks his abode in *Plutarch*. some one in the end) there is required in their parents a through discerning, and right judgment of their disposition: which is as difficult, as necessarie. The difficultie ariseth from the partiality of parents towards their own: for that, as the crow thinks her own bird fayrest, so do they commonly their *children* towardly, and better then they are, or then any other indifferent judg doth. This partiality in many is so grosse, as they not onely deem small good things in them great, and great evils small; but oftens account the same things well becomeing them, and commendable, which in others they would censure as undecent, and it may be, enormous. This pernicious error ariseth from self-love. For, as in nature, the object cannot be seen, which is eyther too near the eye, or too far from it; so neyther can the disposition of that *childe* be

be rightly discerned, which lyeth too near his fathers heart. And yet is the knowledg of this so necessarie, that we build not eyther upon a vain, or uncerteyn foundation, with great hazzard of losse, both of labour, and expence, in sorting our *childe* to his particular calling, and course of life; as all without it, is but a verie rash adventure. For as none is fit for everie course, nor hardly any for many, in any great degree; so everie one is fit for one, or other: to which if his ability, and disposition be applyed, with any convenient diligence on his part, and helps by others; he may easily come to a mediocritie therein, if not to some rarenes. Hence was it, that fathers in some places, used to lead their *children* to the shops of all kinde of artificers, to try how they could both handle their tools, & like their works; that so they might bestow them accordingly. Some wise men also have wished, that there might be established, by publique authoritie, a course for the due tryall, and *choyce of wits* for severall sciences. And surely, where there goes not before a naturall aptnes (and morall disposition also for some callings); there will follow nothing but losse: losse of time, losse of labour, losse of charges, and all; as when the seed is cast into the barren ground. And as the midwife how skilfull soever in her art, cannot make the woman to be delivered, that was not first with *childe*; so neyther can the best masters make their *schollers*, or servants, to bring forth sciences, unlesse they have an aptnes thereunto first conceived in their brayns.

Plato.

There is running in the breasts of most parents a strong stream of partiall affection towards some one, or other of their *children*, above the rest, eyther for its beautie, or wit, or likenes to themselves, or some other fancied good in it; which is alwayes dangerous; and oft

oft hurtfull. Sometimes the Lord takes away such before the rest, to punish the fathers fondnes: And most commonly such if surviveing, prove the worst of all the rest, as growing hereby proud, and arrogant in themselves, presumptuous upon their fathers love, and contemptuous of the rest of their brethren, and sisters; as we may see in *Esau*, *Absolom*, and *Adoniah*, their fathers darlings; and in many mo, in our dayly experience. And though they in themselves (which they seldom are free from) be not corrupted with pride; yet will the rest seldom, or never escape the infection of envy at it; as is to be seen in *Iosephs brethren*. It is naturall for parents tenderly to love all their *children*; and best for them to be as equall towards all, as may be; reserving the bestowing of their best and greatest love, till they see, where God bestows his. And if so be they cannot, or will not command their inordinate affections, as they should; yet it is wisdom to conceal them from their *child:en*; whom els they may hurt so many wayes; as the ape is said, many times to kill her young ones by too streyt embracing them.

The Lord promises, and affoards *long life* to such as *honour father, and mother*: whose dayes if he shorten in this life for their good, he lengthens out with immortallitie in glory. On the other side, he cuts off from the *earth* stubborn, and *disobedient children* suddenly, and *sundry wayes*: And if he give them long life, it is for a curse unto them. They also oftens dye without *children* themselves; and if not; their *children* oftener pay them that which is due, and owing them from their parents. The historie is note worthy of the *father who being drawn by his son to the threshold of the house, by the harr of the head; cryed to him, to draw him no further; for that he had drawn*

Exod. 20.

Calvin.

Melanct.

his father no further. And how should they expect honour from their *child-en*, who have dishonoured their parents? or a happy life, who despise the author of their life under God? This honour is due not onely to them by whom we have our being; but to them also by whom our well-being is furthered.

CHAP. LXI.

Of Youth, and Old age.

Plutarch.

Cicero.



That cittle, or common wealth (sayth one) flourisheth most, where old mens counsayl, and young mens swords are in request. And a litle (sayth another) avail weapens abroad, and in the hands of young men; if there be not counsayl at home, and in the breasts of the aged.

And as some fruits are ripe before others, and divers fit for divers seasons of the year: so God, and nature hath so ordained, that the bodies of *young men* should be ripe in their *youth*, & fittest for bodily employments, by reason of their naturall heat, and spirits: and the counsayls of *old men* in their *age*, through their long experience, and observation. Things go well, where both do their parts in societies.

Austin.

It is worthily sayd of one, that *Childehood should be manly, that is, not without a l wisdom: and age childe-like, that is, without pride, and arrogancy.* Yet may the aged above the younger sort, challenge, and use a kinde of authority, and confidence in their words, & caryage. So is there to be permitted unto *childhood* that *chiideish nes*, which without violence to nature, & the God thereof, cannot be driven from

from it. Many, in pride, striving, and streyning to have their *children* men, and women too soon, and ere they be full boyes, and girls; force them above their pace; and eyther cause them to tyre, as discouraged; or occasion them to content themselves, in after time, with certayn manly forms, without substance, unseasonably forced upon them, in their *childhood*. Fruits ripened by art, before their time, are neyther toothsom, nor wholesom: So *children* made *men* when they should be *children*, prove *children* when they should be *men*. Notwithstanding stubbornnes, and corruption cannot too soon be forced out of them: Neyther is half that libertie to be given to the *younger* sort, which they would take; not knowing, nor being easily brought to beleiv, how slipperie their state is, till they come to feel it by their fals: which if they did, they would not complayn with the foolish *young* man, in the poet, that *all parents* keeping any hand over their *children* (though for their good) *are injurious unto them*. *Torence.*

As all men are to honour all men, because they are men, 1 Pet. 2. and made after Gods image; so should the *younger* sort specially be trayned up to a bashfull, and modest reverence towards all, and cheifly towards their *ancients*. Which so Tit. 2. well becomes their mayden years, as that the phylosopher accounts *blushing a vertue in young folks, though a fault in Aristotle the aged*. Many parents desire to have their *young ones* trayned up in such exercises, and courses, as may inbolden them: But they should, for the most part, provide much better for them, (specially in our audacious age) if they got them held constantly in courses of modestie, and shamefastines; that so *Demetrius* might have his wish in them; which was, that *young folks would reverence their Tertul fathers at home, all men abroad, and themselves being alone*.

The Apostle writing to *Timothie* warns him to *fly the* 2 Tim. 2.

lusts of youth. If *Timothy*, who was brought up in the knowledge of the Scriptures from a childe, and who had profited so well therein, and whose place in the church was so eminent for the teaching, and governing of others, stood in need of such advertisement, and warning; what warning can be sufficient for ordinarie young people to eschew and fly from such lusts, and vanities, as to follow after them, and unto which the heat and heedlesnes of youth carryeth them? It is indeed a great mercy of God, when young persons get over that their slipperie, and inexperienced state without eyther such publique scandall, or secreter wound of conscience, as the scar whereof they carry to their graves with them. How much more, and greater a mercy is it, when they receave the grace to consecrate their youth and best dayes to God in holynes? offering their souls, and bodyes as the sacrifices of young lambs unblemished, upon the Lords altar. Wicked men, who hate goodnes both in youth, and age, use to say, young saints, old devils: But the truth is young devils old Beelzebubs, for the most part. To whom yet, if God, in singular grace, vouchsafe repentance in after age; what a corasive will it be to the heart of such a convert, casting back his eyes to his youth consumed in lusts, and vanitie, to think how great dishonour he hath brought to Gods name, and hindrance to others salvation; which he may repent of, but cannot redeem? On the contrarie, sweet is the remembrance in old age of a youth led in true vertue, and godlynes.

Some would enjoy both the honour of age, and liberty of youth: But curled grey hayr is not comely. Eyther state hath its benefit, and burden allotted of God. He that obteyns the benefit must be content to bear the burden. Young men must be content to want the honour, which is due to the aged of their order otherwise, in regard of the
image

image of Gods eternitie, which they bear: And so must the aged be content to forbear even the lawfull libertie, & delights of youth.

Multitude of years should teach wisdom, sayth young Elihu in Iob, to his three ancients. And this the younger sort should with reverence, and may with good reason look for, at their e'lders hands, considering their long experience, and manifold advantages above them, for the getting of wisdom. This wisdom makes their age honourable indeed, and their grey head a crown of glory, being founded in the way of righteousness: whereas an elementarie old man, having no other argument to prove that he hath lived long, but his grey hayrs, and wrinkled forehead, is a contemptible, and ridiculous creature. How many such a b c old folks are there in the world, whose grey hayrs promise wisdom, & knowledg; and to whom opportunitie, and means of atteyning it hath not been wanting; who yet being proved, and known, will appear very babes in understanding, and such as, for that skill, had need to begin to live againe? This is not meerly a want of wit in them, or of the love of knowledg eyther; but withall a curse of God upon them, usually punishing a lustfull, and rechlesse youth with a doltish age: in whom the proverb is true, in another sense: *Ab equis ad asinos*: Such of young horses become old asses.

A wise man should live well in youth, and before old age come, that he may dye well in age, if it come; and may be ready for death, as the white regions are for the harvest: and so may both wayt for it, and even meet it the more boldly in the way of such vertuous actions, as expose unto it. For though youth & likelyhood of long life should make none withdraw from any good duety, or doe amisse for fear of danger of losse of life; yet age should (though in course

of nature the more fearfull) upon ground of good reason, wisdom, and grace, make men the more venturſom of that, in a good cauſe, which God & deſtiny will deprive them of ere long, though other men let them alone: as

Plutarch.

Solon was told upon his old age to oppoſe himſelf to Piſiſtratus the tyrant. One adviſeth to be old betimes, that ſo we may

Seneca.

be old long. But who would deſire to be that long, which

Auſtin.

is but a long infirmittie; Save as age accompanied with wiſdom and godlynes ads authoritie to the aged for the more effectuall enforcing of theſe and the like vertues upon others.

CAP. LXII.

Of Death.



Naturall death ſtands in the ſeparation of the ſoul from the body: ſpirituall of the ſoul, and whole man from God, in reſpect of grace: eternall in reſpect both of grace, and glorie, with the ſenſe of the contrarie evils.

Rom. 5.

By ſin death in all three degrees came into the World. For albeit God onely have immortallitie, and un-

1 Tim. 6.

changeablenes from, and in himſelf, and that all creatures (and ſo man, with the reſt, in regard of his elementarie body) be ſubject to change, ſave as they do depend upon him that uncreated beeing, and are ſulleyned, and upbe'd

Hebr. 1.

by the word of his power, and by a continuall influx from him; yet God having engraven his image in man, did both ſo temper his body, and order all creatures, under his providence, for him; as that nothing but ſin could poſſibly impeach his life, or welfare. By his ſin he actually loſt

ſpiri-

spirituall life ; and the right both to temporarie , and eternall. The first *death* is a naturall evill : the second a spirituall : the third both. For although in regard of the universall , and of Gods supernaturall ends , it be better that a man bee , to be continued , though in eternall miserie ; then that he should cease to be altogether : yet in regard of the persons particular (as *better eye out , then ever akeing*) *better never to have been born , or by death utterly to be abolished , as the bruit beasts are ; then to live , and continue alwayes accursed , and miserable.* Math. 18.

By naturall *death* divers men , how like soever they have been in their temporall state , become most unlike in their eternall : the wicked miserable without hope ; and the godly happy without fear : And by the same *death* , both they and all other , in other things , altogether alike , how unlike soever they have been in them formerly. After *death* remainys no naturall or civill relation ; as of father , son ; housband , wife ; or the like : all these are for this life onely. The liveles *earth* unto which *the body returns* , is altogether incapable of them : so is the soule , being a spiritual substance , whether in heaven or hell. With them in glory , after the end of the world , God shall be all in all : and men shall be like the *angels* , neyther taking wives , nor giving in marriage , nor remayning maryed. Peter and Paul neyther are , nor shall be Apoitles there ; neyther is the virgin Mary *Christs mother* there : but they onely remain those persons which sometimes , upon earth , had these states , and relations upon them. If there be any naturall , or bodily difference after *death* , it is , that the bodies of the richer stinck the more by reason of their greater finenes , and abundance whilst they lived. And for the good , and bad , which are mingled together

Eccl. 12.
1 Cor. 15.
Math. 22.
Ambrose.
Austim.

ther in this life, but cannot agree; death parts them for ever: being hastened of the Lord, that the godly dying may no more be vexed with, or by the wicked: nor the wicked any longer persecute the godly.

If men should live alwayes in the world, or but so long in our age, as did the first patriarks; to what a height would many come in worldly happines, or misery? How extreemly rich would many be? how many extreemly poore? How mightie, and powerfull some? how dejected, and depressed many more? But the wise providence of God is to be honoured herein: by which it comes to passe, that the more men are set to drive things to extremitie, the lesse time should be allowed them for their courses one or other in the world.

Onely man being both mortall, and reasonable, can think of his *death*. Not the angels; for though they can by understanding conceave of *death*, yet are they by their spirituall state, set without the reach of it: nor bruit beasts, though mortall; because it is not perceaved by sight, or other sense; but being a *privation*, to wit, of life, is onely discernable by understanding. If a beast see never so many of its own kinde slaughtered before its eyes, it fears not *death*, which it sees not; though it may fear the instrument which it sees, or other terrible, and sensible object. And hence it comes to passe, that the more brutish men are, they have the lesse thoughts or fear of death for the most part.

Scaliger.

Hebr. 9. *It is appointed unto men once to dye ordinarily; and after this the judgment.* I say, as the Apostle means, ordinarily: 1 Cor. 15. *for some dye not, but are changed onely:* Some dye twice, as *Lazarus*, and others. This death, which will certeynly once come and with it eternall, and unchangeable happines, or miserie; we should alwayes bear in mynde; as if

Phillips

Phillips deaths head were set before us. For though the thoughts of *death* be not sufficient to rayse the heart to heavenly things; yet are they so avaylable to draw it from *earthly* (which is first to be done) as *no thing is more, then the frequent, and serious meditation thereof.* We should think seriously of that part of our life, which remayns unfinished, that we may provide things necessarie for it: and also of our *death*, that we may cut off superfluities; and use that moderately, which we must not use long. Ierom.

The saying, *Nothing more certayn then death, and yet no- thing more uncertayn then the hour of death* is common, and commonly abused. The certayntie of it should teach us moderation in the use of the world, and all worldly things, and that we abuse them not: because the fashion of this world passeth away. But contrary-wise, many take hereby occasion to lay the faster hold of it, eyther in the profits thereof for themselves, or theys; or pleasures; saying, *let us eat, and drink; to morrow we shall dye.* And whereas God would have us ignorant of our last day, and hour, that suspecting it alwayes, we might alwayes be ready; we are apt, on the contrarie, because we know not the certayn tyme, to be the lesse ready at all times: and (which is worse) not to take warning neyther, as we ought, by any, or all those known messengers of death; which are reckned three: 1. *Casualtie,* 2. *Weaknes,* and 3. *age:* the first shewing our death to be doubtful; the second and third to be near, and at hand. Hardly any so old, but thinks he may yet live a year; or so sick, but that he may live a day longer. Not onely the foolish, but even the wise virgins are too prone to slumber, if the bridegroom defer his coming a litle. Few regard the good counsayl given, to account every day the day of our death, and as that, wherein we are (it may be) to appear before the Lord. Few watch because they know not what hour the Lord will

Bernard.

1 Cor. 7.

1 Cor. 13.

Austin.

Gregory.

Hugo.

Math. 25.

Perkins.

Math. 24.

Tt

come,

come, (as all are warned). But *the servant that so doth, and is ready; blessed is he, whom his Lord when he cometh, findes so doing.*

Young folk may *dye* shortly; but the aged cannot live long. The green apple may be pluckt off, or shaken down, by violence; but the ripe will fall of it self. It is wisdom therefore to provide for *death* in youth, (there being many more that *dye* in youth, or childehood, then that survive till old age); but madnes it is to neglect preparation, when age commeth: Though in truth *few dye well in age, that have not lived well in youth.* That we may once *dye* the great *death* aright, and in peace; it is requisite, that we *dye* daily many litle *deaths*, both by outward afflictions; & inward mortifyings of our worldly, and corrupt lusts.

Seneca.

1 Cor. 15.

We should so *live*, as being content to *dye*, when God calls us hence: and that upon knowledg of the nature, cause, and event of *death*; and out of a good conscience towards God, and men: And not in senseles blockishnes, overcomeing *death*, as the most do, by forgetting it; as if a man overcame his enemy, by getting as far from him as he could: nor yet by desperate wearisomnes of life for any troubles in it; but as being willing, yea desyrus to live to serv Gods providence for good, upon earth. *It is ill* (sayth the wise heathen) *to wish death; but worse to fear it.* But godly Christians are to doe both in different respects. To desire it (as it stands with Gods will) that they may be free from sin, and misery; it being *best for them to be dissolved, and to be with the Lord*: To fear it, as being in it self a fearfull punishment of sin; the dissolution of the most excellent creature upon earth; and an end of further praying God in his church, and performing particular offices of goodnes, and love to men. And in truth, though grace have this effect with *them that desire to be dissolved,*
and

Seneca.

Phil. 1.

and to be with Christ, that they do not dye onely patiently; but even dye with delight, and live patiently: yet nature *Austin.* causeth, that not onely they that know they must dye, as all doe; but they also which beleev, that after death they shall enjoy a more happie state, desire the deferring of it: so loath to *Idem.* part are the two old acquaintances, the body, and soul.

Pretious in the sight of the Lord is the death of his saintes, *Psal. 16.* when they dye for, or in fayth, and a good conscience: as the gold melting, and dissolving in the furnace is as much esteemed by the gold smith, as any in his shop, or purle. Pretious also it is, whilst they live, and that which God will not lightly suffer to befall them. And if he put their tears in his bottle, he will not neglect their blood, nor easily suffer it to be shed: Neyther doth death, when it comes, part him, and them; though it part man, and man; yea man and wife; yea man in-himself, his soul, and body. Freinds shew themselvs faythfull in sticking to their freinds in sicknes, and all other afflictions: but they (how affectionate soever) must leav them in death: and are glad to remove them, and to haue their dead buried out of *Gen. 23.* their sight. But the fruit of Gods love reacheth unto death it self: in which he doth his beloved ones the greatest good, when freinds can do no more for them.

He that sayd, *Before death, and the funerall no man is happy*, spake the truth, as he meant, of the happines which can be found in worldly things. But both he, and they, who have so admyred his saying, should have considered, that he who is not happie before death in worldly things, cannot be happy in them, by it; which deprives him of them all, and of life it self, which is better then they, and for which they are. But miserable indeed is the happines, whereof a man hath neyther beginning. nor certaintie, but by *ceasing to be a man.* The godly are truly happy

both in life and death: the wicked in neyther.

1 Thes. 4. We are *not to mourn for the death* of our christian freinds, *as they which are without hope*; eyther in regard of them, or of our selvs. Not of them, because *such as are asleepe with I ſee, God will bring with him to a more glorious life, in which we in our time, and theirs ſhall ever remayn with the Lord, and them*: Not of our ſelvs, as if that, because they had left us, God had left us alſo. But we ſhould take occaſion by their *deaths* to love this world the leſſe, out of which they are taken; & heaven the more, whether they are gone before us, and where we ſhall ever enjoy them. Amen.

F I N I S.



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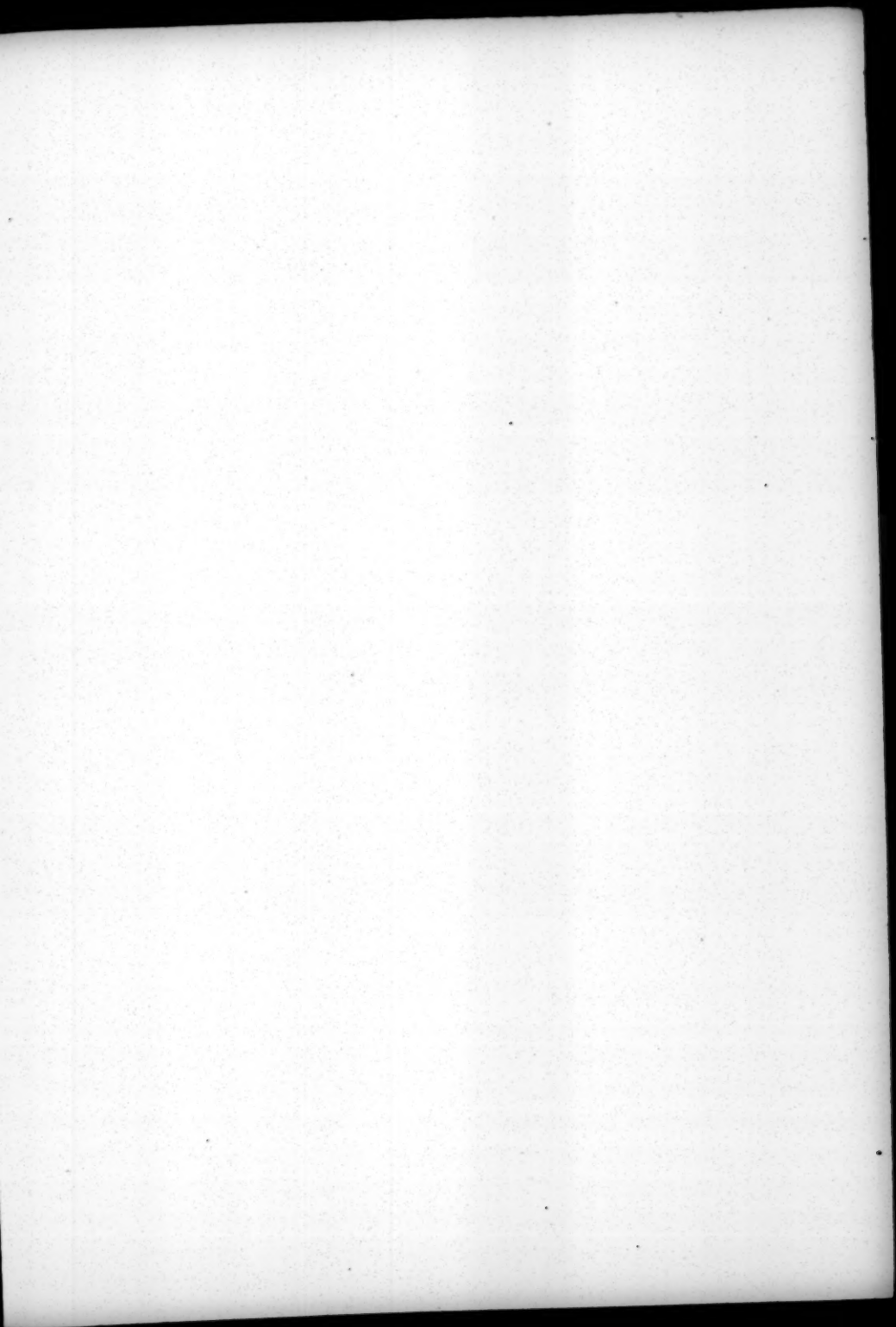
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FINIS.





The Preface.



IN framing these mine OBSERVATIONS, Christian Reader, I have had, as is meet, first and most regard to the holy Scriptures; in which respect I call them DIVINE: next, to the memorable Sayings of wise and learned men, which I have read, or heard, and carefully stored up as a pretious treasure for mine owne, and others benefit; and lastly, to the great volume of mens manners, which I have diligently observed, and from them gathered no small part thereof; having also had, in the dayes of my pilgrimage, speciall opportunitie of conversing with persons of divers nations, estates, and dispositions, in great varietie. The names of the authors, specially known, out of whom gathered any thing, I have, for the most part, expressed: partly to give them their due, and partly, that the authoritie of their persons might procure freer passage for their worthy, and wise sayings, with others: and make the

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deeper

THE PREFACE.

deeper impression of them, in the readers heart: in the method I have been neither curious, nor altogether negligent; as the Reader may observe. Now as this kinde of study, and meditation hath been unto me full sweet, and delightfull, and that wherein I have often refreshed my soul, and spirit, amidst many sad, & sorrowfull thoughts, unto which God hath called me: so if it may finde answerable acceptance with the Christian Reader, and a blessing from the Lord; it is that which I humbly crave, specially at his hands, who both ministreth seed to the sower, and fruit to the reaper. Amen.

JOHN ROBINSON.

E. Cook



CAP. I.

Of Mans knowledg of God.

T*He Lord giveth wisdom; and out of his mouth Prov. 2.
cometh knowledg, and understanding, saith Sa-
lomon: and therein warneth us, to lay our
ear close to the mouth of God, and when
he speaketh once, we may hear twice, and Ps. 62.
having our closed hearts opened, by his
Spirit, may attend to the words of grace, and wisdom,
which proceed from him; and are able to make us wise
to salvation.*

As all our wisdom to happinesse consists summarily
*in the knowledg of God, and of our selues; so is it not easie to Calvin.
determine, whether of the two goes before the other.
But, as neither can be without other, in any competent,
or profitable measure, or manner; and as in vain the ey of Bernard.
the mind is lifted up to see God, which is not fit to see it self;
so seem the reasons of most weight, which prefer the
knowledg of God to the first place. For, first, God in his
Word, and Works is the rule and measure of mans good-
nesse; and man, at his best, but formed, and reformed after
Gods Image. As in Nature, the rule is before that which
is to be ruled by it; so must it be in our knowledg.
Secondly, such is our in-bred pride, and hipocrisie, as that,
whilst we looke only upon our selus, and upon other
B Creatures*

2 *Observations Divine, and Morall.*

Acts 17.
Iohn 4.

Creatures here below, we think we are some-body for goodnesse, and vertue: but are then brought to that confusion in our selus, which is requisite for our humiliation, when we come to take some *knowledg* of the super-excellencie of *God*: even as our bodily ey forth-with dazeleth being cast upon the bright Sun; how quick, and strong-sighted soever it seem, whilst it is set onely upon earthly objects. Thirdly, so absolutely necessarie is the *knowledg* of *God*, as that we can ascribe nothing, as is meet, unto him, of *whom*, and for *whom* we, and *all things* are, till we first *know* him in his Word, and Works: but even in our best *devotions*, with the superstitious *Athenians* shall build our *Altars* to the *unknown God*; and with the blinde *Samaritans*, worship we *know not what*. To conclude; He that pretends the service of *God*, & yet *knows* him not in his Word, and Works of Creation, & Redemption also, wherein his face is seen; is like him that counterfeits himself to be the household Servant of some great Lord, whose face he never saw, nor once came within his Court-gates.

Some ambitious, and curious wits, but not able (& no marvail) to raise up, & advance their notions to *God* his infinitenesse, for the comprehending of it; have laboured to depresse, & pull him down to their dwarfish conceptions of him: and have indeed rather made him some great, and giant-like man, or Angel; then (as he is in truth) an infinite *God*: allowing him an essence, power, and wisdom hugely great; but not properly infinite, and immence: as though *God* could not be that, which they cannot conceive of him.

The essence of *God* is *known* onely to himself; but is undiscernable to all men, and Angels: partly by reason of its infinitenes, which therefore no finite understanding can comprehend; and partly, for that, no voice, signe, or form can sufficiently expresse it either to sense or reason. And if *God* have placed such light, & glorie in some created bodies,

dies, as that we cannot intentively fix our bodily ey upon them, without dazeling; what marvail is it, though the ey of the understanding of all men, and Angels dazle, in the too curious, & intentive contemplation of his infinite, & infinitely glorious Majestie it self? So as, if the most wise, & learned Christians should with the heathen Phylosopher *Thales*. undertake to descry Gods being; they would be compelled, as he was, *after one daies respite, to crave two; and after two, four; & so still to double the time, with acknowledgment, that the more they searched into it, the more unsearchable it appeared.*

Albeit the understanding of man though glorified cannot possibly comprehend Gods infinite being. yet shall we, (coming to enjoy the blessed uision of God, whereof the Angels, and Spirits of iust men persfited are made partakers) know in a far both greater measure, & more excellent, and immediate manner, then now we do. *We now walk by faith; 2 Cor. 5. & not by sight, as we then shall do: We now see through a glasse 1 Cor. 13. darkly; but then face to face: knowing him even as we are known of him.* And for the present, we are by the means of revelation vouchsafed us his Word, & Works, partly within, and partly without us) to be led in our praiers, praises, & meditations of God, to such a being for the object thereof, as in which, first, there is *nothing which hath the least affinity with Dionysius. the imperfection found in any creature; for the expressing whereof those attributes serve, which we call negative; as immortall, invisible, a spirit, that is, no body, & the like; shewing what God is not, though not what he is: 2, Which is that eminently, infinitely, & essentially, which we, in the creature, call power, wisdom, goodnesse, & whatsoever els imports any perfection: and thirdly, which is that first fountain, & originall of all goodnes in all creatures. And by these three stayers doth our understanding raise up it self frō created things to the knowledg of God. This knowledg we must seek with all earnest diligence,*

Cant. 5.

and store it up carefully in the treasure of our hearts; that *knowing God* we may love him, and trust to him, and fear him, and honour him; that as the *Daughters of Ierusalem* though before marveling *what ailed the Spouse of Christ* to be so affectioned towards her *beloved*, and so earnestly *to seek after him*, as she did; when they once came to take *knowledg* of his perfect beautie, would then seek him with her: So we *knowing God*, specially in the face of Christ Iesus, may so be ravished with love of his Majestie, as to have our whole heart set to seek, and find him, *in whose presence is satietie of joyes evermore.*

CAP. II.

Of Gods love.



God loveth himself first, and most, as the cheifest good: and all other good things, as he communicates with them lesse, or more, the effects of his own goodnesse. And from this infinit *love* of his own infinit goodnesse is it, that he so severely punisheth some Creatures, though the Work of his own Hands, which he alwaies *loveth*. For, first, The Creature by sin violating Gods Holinesse, and despising his authoritie in his righteous Commandments, and so going on in impenitencie, and unbelief; and withall, it being impossible, that *Gods love* of his own Holinesse, and lustice, and the honour of the same; and the *love* of the Creatures happinesse (so obstinately dishonouring him) should stand together: it cannot be, but that the latter must give way to the former, and greater; and the Creature (so sinning

finning) become miserable; rather then God forgetfull of his own honour and glorie.

God reveales his glorious Majestie in the highest Heavens; his fearfull Justice in the Hell of the Damned: His wise, and powerfull Providence is manifest through-out the whole World; but his gracious *love* and mercie in, and unto his Church here upon Earth; which he therefore hath chosen, and taken near unto himself, that in it might be seen the riches of his glorious grace. And albeit all things in God are infinit, and one; yet are the effects of his *love* more wonderfull, and excellent, then of any other his Attributes; as appeares in that his greatest, and strangest work of *giving his only begotten Son to the cursed death of the Crosse, for his Enemies*, out of his *love* and mercie. This the Scriptures (and worthily) call a *great mysterie*, ^{1. Tim. 3.} and which, for the rarenesse of it, was not onely *hidden from the Sons of Men*, but also from the verie *Angels* in their perfection of created knowledg. Which *manifold grace*, ^{Eph. 3.} and *wisdom of God* they therefore *desire to look into, and* ^{1. Pet. 1.} *learn by the Church*.

Love in the Creature ever presupposeth some good; true, or apparent in the thing loved; by which that *affection of union* is drawn, as the Iron by the Load-stone: But the *love of God* on the contrarie, causeth all good ^{Scaliger.} wrought, or to be wrought in the Creature. He first *loveth* vs in the free purpose of his will, and thence *worketh* good for, and in us; and then *loves* us actually for his own good work, for, and in us: and so still more, and more, for his own further work. And hence ariseth the unchangablenesse of *Gods love* towards us, because it is founded in himself, and in the stablenesse of the good pleasure of his own will. And although the arguments of comfort be great, which we draw from the certain

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knowledg

6 Observations Divine, and Morall.

knowledg of our love to him; yet are those infinitely greater, which are taken from the consideration of his love to us; as being not onely the ground of the other; but in him also infinite, and vncchangable. And hereupon
 Iohn 11. it was, that *the Sisters of Lazarus* seeking help for their *sick Brother* sent Christ word; not that he, who loved him (though that were not nothing) but that *he whom he loved, was sick.*

As by the hand of a friend reached unto us we are made partakers of the strength of his whole body, to hold, or help us up: so by the hand of the *love of God* reached down from Heaven, in the Gospel, we become interess'd in the most comfortable apprehension, and happy use of all other his attributes whatsoever. The more wise, powerfull, holy, glorious, eternall, and infinite God is, the more happy are we by means of his *love*, and mercy in Christ; which moveth him to use, and improve them all for our good, and to *communicate them with us, as his friends*, in their effects, so far as serves for our happinesse. He whom *God loves* though he know it not, is an happy man: He that knows it, knows himself to be happy. Which caused the Apostle to make in his own name, and in the names of
 Rom. 8. all the *beloved of God*, that glorious insultation over all the enemies of his, & their happines, that they *could not sepe-
 ate him*, or them (not from the power, or wildom, or holinesse; but not) *from the love of God, which is in Christ Iesus.* From this *love of God*, as from a Spring head, issueth all good both for grace, and glory. Yea by it (which is more) all evill by all Creatures intended, or done against us, is turned to good to us. By it our *afflictions work together* with our *election, redemption, vocation, &c.* for our good. By
 Job 5. reason of it *the stones of the Feild are at league with us, & the
 beasts of the Feild at peace with us: yea even the very Sword*
 that

that killeth us, the Fire that burneth us, and the Water that drowneth us, is a kinde of Spirituall, and invisable league with us, to do us good. Vpon the knowledg of this *love of God shed abroad into our hearts by the Holy Ghost*, is laid the foundation, and ground-work of whatsoever good thing we return again unto God, with acceptation at his hands. Vpon this we do build our Faith, and confidence in him: By this our cold and frozen hearts are not onely thawed, but inflamed also with love again to him, and to men for him: As the Earth being heated by the beams of the Sun beating upon it, reflecteth heat again towards the Heavens, & upon all the bodies between it, and them. Lastly, from hence arise all the pleasing services, wherewith we present his Majesty. For howsoever we owe our selvs, and whatsoever we are, or can do, vnto him, as our gracious, and powerfull Creatour, & absolute Lord; yet can we do nothing heartily, & as we ought, but from the Faith, & feeling of his *love in Christ*, & by the motion of *the Spirit of a sound minde given unto us*. But being once ^{2 Cor. 3.} drawn sweetly by the coards of Gods goodnes, & love, we readily, & pleasingly follow after him; as *being debtors, and* ^{Austin.} *constrained, not by necessity, but (w^{ch} binds more strongly) by love*

The tokens of this *love of God in Christ* are not onely by us highly to be prized, but carefully to be discerned; lest we bring our selves into a fools paradise, and grow presumptuously secure; which is the fore-runner of sudden, and certain destruction. We must therefore in this scrutiny neither trust our selvs, nor any other creature, but God alone in the testimony of his Word, & *Spirit*, which ^{1 Cor. 2.} *knows, & makes known the minde of God*; and by which we may unerringly learn; First, what the tokens of his *love* are; and secondly, who they are which partake of them; and thirdly, that we our selvs are of that blessed number.

Now

Now, amongst them all, there is none so certain, and infallible (though those of feeling be more joifull) as the gracious work of true repentance in the *mortifying of the old man in his sinfull affections*; and in the *quickning power of Christs Spirit* to willing (though weak) *obedience to all Gods Commandments*. As we may certainly know, that the Sun shines, by the beams, and heat thereof below, though we climbe not into Heauen to see: so may we haue certain knowledg of *Gods gracious love* towards us, without searching further then our own hearts, and waies; and by finding them truly, and effectually turned from sin to God.

As God may so far hate some evill in a person (for example, the Adultrie of *David*, and other sins accompanying it) as to punish the same severely in this World; and yet not hate the person himself: so may he, on the other side, *love* some good in a man, so far, as to reward it highly in this life: and neverthelesse, not *love*, but hate, the person in whom it is found; as may be seen in the *zeal of Iehu for the Lord* against wicked *Ahab*, and his House. And if our narrow, and partiall hearts can, upon occasion, hold and preserve this difference between persons, and things; how much more may, and doth the same right well stand, with the distribution of rewards, and punishments made by the most holy, and wise God? As then, when the Lord manifests some signes of his anger at us, and hatred against the evils in us; we must take heed we conclude not presently, that therefore we in our persons are hated of him, and cast-awaies; except the evils raig in us without repentance: so must we, on the other side, take more care (considering how by selflove we are commonly in more danger thereof) that we conclude not of the *love of God* towards our persons, from
 everie

everie effect of some kinde of *love*, and likeing of some particular good things in us ; and not except those good things be such, as make us good also ; as Faith and holines do ; trans-forming us, as it were, into their Nature, and kinde : as in the *Parable of the Wheat, and Tares*, the good *Seed* is expounded *the Children of the Kingdom* because they grow of the good Seed of the Gospel ; and by their regeneration, as it were, turn verie Word and Spirit.

CAP. III.

Of Gods promises.

THe *promises of God* are a kinde of middle thing between his purpose, and performance of good unto them, whom he loveth. And as wicked *Iezabel* could not *King. 19* satisfie her hatred of *Elyas* the Prophet, in intending evill to him, and executing it upon him, in time, as she could ; unlesse with all she thundred out against him terrible threatnings, in the mean while : So, much lesse can the love of our good God satisfie it self in a gracious purpose of good towards us, in his heart ; and actuall performance of it accordingly, in due time ; except with all he make it known unto us before hand ; both for our present comfort in the knowledg thereof, and for the ground of our hope and expectation of the good things *promised*, and accordingly to be receaved at his hands, in their time : He haveing by his *promise* bound over unto us both his love, and truth, and other Attributes for performance. And herein the Lord provides verie graciously for his poore Servants ;

C

who

who are oft-times brought into that distressed state both outward, and inward, as they have verie litle els, save the *promises of God*, wherewith to comfort themselves. Which yet are sufficient, if we improve them, as we ought; considering, first, his love (moveing him to *promise*) and the unchangeablenesse of it: secondly, his wisdom, directing him to *promise* nothing unfit; thirdly, his power enabling him, and fourthly, his truth bindeing him to all performance: In regard whereof, *God hath made himself a debtor, though not by receaving from us, yet by promising unto us: promise being, as we say, due debt.*

Austin. God ever performeth what, and as he *promiseth*, and not one good thing for another, as some think: no not Heauenly for Earthly, nor a greater good for a lesse. For howsoever so to do, might stand with his bountie, and goodnesse; yet his truth bindes him to his *Word*, which *John 17.* *is Truth.* Spirituall good things necessarily accompanying Salvation he *promiseth* absolutely unto his; other good things (ordinarily) upon condition. Which (considering, that through our abuse of them, they may prove prejudiciall to our Spirituall man) if so be the Lord should *promise* absolutely, as the former; it were, many times, indeed, not to *promise* a benefit, but to threaten a hurt rather. And truly we may observe in the dangerous fals, & miscarriages of the wise *Salomon*, unto whom temporall good things were absolutely *promised*, in the fullest measure, and accordingly performed; how graciously our wise, and good God provides for our slipperie state, in scantling his *promise* of good things of that kinde to our Spirituall skill, and care of using them, for the advantage of our true, and eternall happinesse. We are therefore first, to beware, that we expect not absolutely temporall prosperitie: lest by so doing we both wrong the Lords truth, and

and our own Faith in the things *promised* indeed, by doubting of them, because we have failed of obtaining of other things by us presumed of, but not *promised* by the Lord. Secondly, We must as firmly beleieve, and expect the performance of temporall *promises* (as the Lord hath made them) as of eternall. For, albeit his loue do not manifest it self in like degree in *promising* both; yet his truth is alike bound to exhibit both being once *promised*. Neither is that person in earnest with God, who pretending Faith for eternall good things, yet dare not trust his Word, for temporall. Such as despise Heavenly things, and loue earthly, usually pretend their trusting of God for the former (of which they are indeed profanely secure) : but will trust themselvs, and their own fingers for Earthly, which in truth they set by. I must therefore thus conclude with my self touching those matters. Seeing *God hath promised all good things to them* Ps. 34. *that love him. If this, or that bodily good thing (good in it self) be indeed for my good, I shall receave it from him, in due time : And if I receave it not, it is a rea'll testimonie from him, that indeed it is not good for me, how much soever I desire it.*

As Gods goodnesse shines most clearly in his *promises*; so mans perversnesse abuseth, and misapplieth them above all other parts of his Word. A great many divide *Gods promises* from the other parts of his revealed will : and making small, or none account, that either the rules of the Word appertain unto them for direction, or the precepts for obedience, or the threatnings for restraint; yet do lay their sacrilegious hands boldly upon the *promises*, as their true, and undoubted right. And the reason is, because the *promises* contain in them things good, and pleasing to mans nature; which because we would gladly have true, we readily beleieve, and apply. But such

- Revel. 22. *seperate what God hath joined together, and in effect, take away from the Words of the Book of God; and God will take away their part out of the Book of Life.* Others again transform commandments into *promises*, with great, and dangerous errour. For example; where it is said, *The Priests lips should preserv knowledge*, the Romish Priests chaleng an immunity from erring, whence they should take warning, that they er not. So, from Christs teaching, that *a city set upon an hill, cannot be hid*, they will wring a *promise* of perpetuall visibillity of Church and Ministry, from him, where he intends onely an exhortation to his Disciples (after to become Apostls) unto answerableness both in life, and doctrine, to the eminencie of their places. Some again make conditionall *promises* absolute: as that, *Whose sins ye binde upon earth, they are bound in Heaven*: forgetting that it must be the Church gathered together in Christs name, that is, both furnished with lawfull authoritie, & using it lawfully. Likewise, that Christ will preserv the Ministry, and Ministers, and *be with them to the end of the World*: leaving out the condition going before, which is, that they do their duty in their places, in *makeing Discipls, and baptizeing them, and teaching them to observ, whatsoever he had commanded them.* Lastly, How many, because God *promiseth* forgivenesse to sinners whensoever they repent, promise unto themselves repentance upon an howers warning, before their death, though they go on in sin all their life long? But the saying of the Ancient is memorable in this case; *He that promiseth forgivenesse to him that repents, doth not promise repentance to him that sins.* But, on the contrarie; as he that makes a bridg of his own shadow, cannot but fall in the Water; so neither can he escape the Pit of Hell, who layes his own presumption, this way, in the place of Gods *promise.*

CAP. IIII.

Of the works of God, and his power, wisdom, will, goodnesse, &c. shining in them.



It is a received truth in Divinity, that *whatsoever is in God, is God*. So the *will of God* considered as the foundation of that which he wills, and as inherent in him, is nothing els, but *God willing*: his justice nothing els, but *God just*: his *mercy* but *God mercifull*, and so for the rest of the Divine Attributes. And as everie *work of God* is founded in some of those Attributes: and that by name, in his *understanding*, as judging the thing to be good; in his holy *will* agreeing thereunto; and in his *power* effecting all things: So this foundation and first cause of them all being immanent, and inherent *in God*, is *God* essentially, of what nature soever (alwaies good) the *work* be without him, which his *will* and *power* effecteth. Neither is this *will of God* to *work* by his *power*, wrought in him by any thing without himself; for then he should receave addition of perfection from the creature, moving him thereunto: though yet it be most certain, that there are many things, which *God* neither in his *wisdom* judgeth fit to be done by him, nor *wills* the doing of them, nor would *work* or do them by his *power*, but upon the creatures *work* going before. For example: *God wills*, and *works* the condemnation of some sinners, because he judgeth fit, willeth, and will *work* therein the manifestation of the glorie of his justice; but this condemnation (which otherwise he would not lay upon any) he both *wills*, and *works* by, and for the Creatures sin, according to his eternall, and unchangeable purpose of *will* in himself.

When the Scriptures speak, and we according unto them, of any thing *done by God*, in respect of the Creature, *before the World was made*; it must be understood as meant onely of his *foreknowledge*, and *decree of Will*, and *purpose of doing*. For things could be done no otherwise, then they could be; nor could be otherwise, then in *God*, who alone was; nor could be in *God* otherwise, then in his *foreknowledge*, and *Will*: according to which he *works* them actually, in time, by his *power*.

These three Attributes (as before I intimated) his *power*, *Will*, and *Wisdom* do concur to the producing of all, and everie one of his *works*. His *power* *worketh* and effecteth all things: his *Will* sets his *power* a *working*: his *Wisdom* directs both the one, & other; his *Will* in willing; and his *power* in *working*. Touching his *power*: *The right hand of the Lord* (which in men is the instrument of strength) *is exalted*, and by it he can do what he *Will*; and much more then he *Will*. And whereas *God cannot ly*, or *denie himself*, or the like, it is (immediately) *because he Will not*: and that *not of impotencie in him, but of potencie*, and *perfection of excellencie*: as, on the contrarie, it is the power of mans weaknesse that he can do amisse. So for things importing contradiction; as *that the same thing should be, and not be at once*, or *not be that which it is, or the like*; it is Religiously said by some, rather that *such things cannot be done by God, then that God cannot do them*: seeing the reason of this impossibilitie of their so being is not in Gods Nature, but in theirs.

The *Will of God* is one, as *God* is one. But as there is *1 Cor. 12. one Spirit, but diversitie of manifestations*; so this one inter-nall *Will of God* doth exercise, and extend it self diversly to, and upon divers objects. This extention and exercise of this one *Will of God* is of us to be considered in divers degrees.

degrees. The weakest and most *remisse degree is to Will* ^{Scaliger.}
the suffering of evill. For though God (to speake properly) ^{Iunius.}
Wills not sin, yet he *willingly* suffers it: not as ignorant of
it, nor as neglecting it, nor as unable to prevent it: but as
willingly, wittingly, and of purpose suffering that evill
to be done, which he could easily hinder, if he would
oppose his omnipotent *power*. The next degree of *Gods*
willing stands in commanding good, and approveing of it,
where it is found: And thus God *Wills* and *commands* that
all men should repent: thus he *wills*, that *all* should come to ^{Acts 17.}
the knowledg of the truth, and be saved: and thus, lastly, he ^{1 Tim. 2.}
would haue *the wicked turn from his wickednesse*; and *live*, ^{Ezech. 33}
and not dy. And these things and the like he seriously
Wills, to wit, by way of commanding & requireing them,
and of approveing them, wheresoever they are found.
The highest, and most intent degree of *willing in God*, is,
when he so *Wills* a thing, as withall he imployes his omni-
potent *power* for the effecting of it: and by this *he doth* ^{Pf. 115.}
whatsoever he pleaseth in the Heavens, and in the Earth. The
former *Will* which stands in commanding, promiseing,
and the like, may be, and is too oft resisted, and made in-
effectuall by men: this latter neuer possibly; except men
be stronger then God. By it his *power* availeth to make
things to be, which were not; to continue them that are;
to work all good; and to order all evill unto good.

And as the *works of Gods power* according to his *Will*
are manifold, so *hath he wrought them all in wisdom*. For ^{Pf. 104.}
notwithstanding both the absolutenesse of his *Will*, and
infinitenesse of his *power*: in regard whereof one saith,
It is more becoming God to ascribe any power to him, then to ^{Tertullian.}
make him impotent; yet is he neither wilfull in *willing*, nor
unwealdy in *working*. By his *wisdom* he not onely eter-
nally, and infallibly knoweth himself, and all Creatures
that

that are, or can be, and what either he, or they, or both together will do, or can do, and that upon supposition of whatsoever can be supposed; but both *willeth*, and *doth* in time himself, what he *willeth*; and *doth* it also for good cause, and to good purpose: and accordingly, either, on the one side, hinders; or, on the other, sustains, effects, and orders everie motion of everie Creature.

By exerciseing these Attributes *God worketh* all his *works* whether immediate by himself alone, or mediate by the creatures; which he useth of all kindes, and everie one according to his kinde; whether good or evill; reasonable or without reason. By *Gods works* I mean all things whatsoever are in the World, or haue any being, and existence in nature. For, *He hath made the whole World,*
 Ps. 146. *and all things therein. In him we live, and move, and have our*
 Acts 17. *being: He giveth all to all things. And, of him, and through*
 Rom. 11. *him, and for him are all things. As he gives being unto all*
 things that are, by communicateing the effects of his being with them; so is there nothing either so casuall, in regard of men, as that he directs it not; or so voluntarie, as that he determines it not; Nothing so firm, but he sustains it; nor so small, but he regards it; nor so great, but he rules it; nor so evill, but he over-rules it.

Neither can any of the *works of God* possibly be other then verie good, and righteous; seeing they are all wrought by the exerciseing of his holy *will*, divine *power* and godly *wisdom*. And if a simple man ow the honour to him that is of greater wisdom, and understanding then himself, to think, upon occasion, that the other hath reason for that which he speaks, or does, though he in his shallownes cannot reach unto it: how much more do all men and Angels ow this honour unto God, to *beleev* al-
Austin. *waies, that whatsoever he saith is true, and whatsoever he doth,*
good,

good, and righteous, though they discern not the reason of it.

Some of the *works of God* are such, as we can rather admire at them, then discern of them : Some again are such, as at which proud flesh is ready to repine, and murmur. Amongst *the works of Gods* most wise, and powerful providence upon bodily things, it is most admirable, that the Heavenly bodies, the Sun, Moon, and Starres should by their influence, and operation, have such power, and effects upon the bodies here below, as to change, order, and dispose the Ayer, Earth, and Water, with all things framed, and compounded of them, as they appear to do, by Scripture, sence, and experience. Yet, if we consider (besides the two *greatest lights* and most power- Gen. 49. full agents, *the Sun and Moon*) the numberlesse number of Iob 38. the Stars, their huge greatnesse, the varietie, and excellen- Hosh. 2. cie of vertues, wherewith they are furnished far above the most precious Pearls, or any earthly quintessence ; and with all these, the infinite *power* and *wisdom* of him that made, and constituted them ; it will not seem incredible unto us, that the least, & suddainest naturall change in the Ayer, Water, or other Elementarie bodies, should be wrought by the position, and disposition of the Stars, and Celestiall bodies. Neither doth this at all diminish, or detract from the honour of the Lord in governing the World, but rather amplifieth it ; as it ads to the honour of the skilfull Artificer, so at the first to frame his Clock, or other work of like curious deuise, as that the severall parts should constantly move, and order ech other in infinite varietie, he, as the Maker, and first Mover moveing, and ordering all. Where yet this difference must alwaies be minded, that the Artisan leavs his work being once framed to it self ; but God by continuall

D

influx

influx preservs, and orders both the being, and motions of all Creatures. Here also we except both unnaturall accidents; and specially, supernaturall, & miraculous events; which are, as it were, so many particular creations, by the immediate hand of God.

Ier. 12.
Ps. 37.

Ier. 12.

In them that are made partakers of the grace of God, the remainders of corrupt reason is readiest to rise up at the *work of Gods providence in the prosperitie of the way of the wicked, and workers of iniquitie*: especially, if they themselves be pressed with any singular afflictions: as we may see in *David, Jeremy*, and other. But the same men of God, who were in their persons, present examples of humain frailtie, do in their writings, by the Holy Ghost, affoord us matter sufficient for Divine comfort, and direction. As first that, before we come to *plead with God*, how his works are righteous, we know, and acknowledg them all to be righteous; that so we may learn how and wherein their righteousness consists. Secondly, that God is both as good to those whom he loves in their afflictions, as in their prosperitie; and as wroth with his enemies, in their momentarie prosperitie, as if his rod were already upon their backs. Thirdly, that he hath appointed a day, in which he will right whatsoever seemeth crooked in the mean while; and will fully, and for ever, recompence both the good and evill: In the expectation of which day, and of the work of the Lord in it, we should satisfie our selves, for the present, and suspend our thoughts till the manifestation of his righteous Iudgment therein.

In them that desire to establish mans righteousness rather than Gods either righteousness, or power; fleshly reason is most apt to quarrell partly that *work of Gods mercie*, by which he freely justifies a sinner; and partly those his just dispensations, upon which followeth the Crea-

tures

tures sin, and miserie for sin. But for the former : It stands not with the riches of *Gods mercie*, and grace, whereof he would make full manifestation in the justifying of sinners, to borrow any thing of mans merit ; but well becomes his bountie, freely to bestow both the gift, and hand to receave it. For the latter ; It must be considered, that *Gods work* (so far as it is his) is good, as well in the sinfull doings, or miserable sufferings of men ; as in their most holy, and happy estate. The person that sinneth, with all his parts, and powers of soul, and body, is *Gods work* : so is the preservation, and sustentation of both person, and personall abilities ; so is the naturall motion it self, whether within, or without the person (in which the sin is like the halting in the Horses going) ; and lastly, so is, not onely the voluntarie permission of the sin, which he could easily hinder by his omnipotent *power*, if he would oppose it ; but also the ordering both of sin and sinner to his own supernaturall ends. For example ; The act of *Iudah* and *Thamar*, morally considered, was sinfull, and impure : but naturally ; good, and blessed of God with a Son, of whom Christ came according to the flesh. So the abominable sins of *Absalom* were ordered of God unto most just punishments of the sins of his Father *David*.

There is a *two-fold use of the world*, and *works of God* in *Bodin*. it : the one *naturall* ; the other *supernaturall*. The former is common to men with beasts ; who are alike cherished with the heat and influence of the Sun ; alike nourished by the Fruits of the Earth. The other is peculiar to men with the holy Angels, by which they behold the face of the Creators power, wisdom, goodnesse, &c. as in a most clear Looking-glasse ; and are provoked accordingly to *Rom. 1.* praise, and glorific him in his wonderfull works : even as

Perkins. by beholding some curious piece of workmanship (much more if therewith we have singular use of it) of a skilfull Artificer, we are led in the view of the work to the commendation of the workman. And look how much the Soul excelleth the body, yea the Spirituall man the naturall; so much is this use of Gods creatures more excellent then the former. And so the opinion of the Philosopher, who

Anaxagoras. thought, he was born to look upon the Sun, and Heavens, was not wide, but short; nor absurd, but defective; For he should have pierced further, even through the Heavens, unto him, that made, and governs them, whose glorious power, and goodnesse shineth in them; that so he might have glorified him as God, in his works. For though by that glimpse of light in the Creatures, we cannot attain to the knowledg of God, as our Father in Christ; yet are we both to honour him according to it, and to be provoked by it to further search, and enquirie after him, in such means of revelation, as by which he further manifests himself; which are his Word and Gospel of Salvation: Even as he, that lying in a dark Dungeon spies some small

Acts 17. glimpse of light, will creep toward it by the wall, hoping to finde some dore, or window, by which it comes in. For neglect of this, the verie wisest of the Heathens were

Rom. 1. left inexcusable; and not glorifying God, whom they knew in his works of creation of the World, but vanishing in their own imaginations and serving the Creature rather then the Creator, who is blessed for ever, were given over of God to a minde void of judgment, to do the things, which are inconvenient. Now, of how much sorer punishment shall we be guiltie; if together with this lesser glimpse of Divine light by the creatures, we despise also the more glorious light of the Gospel, not honouring God aright either as our powerfull Creatour, or mercifull Redeemer by Christ Iesus?

But

But if we so honour him, and make him great in our own hearts, and before men (what we can) as he hath manifested, and made known himself in his Word, and Works ; he will honour us with himself for ever, in glorie.

C A P. V.

Of created goodnesse.

TVerie thing that *is*, and hath *being* is, in that Rom. 11. regard *good*, and of God. The naturall Pf. 146. parts, and powers of body, and Soul of Acts 14. most wicked men remain in themselves and 17. (notwithstanding all infection of evill in them) Gods good *Creatures* : so do the naturall acts and motions of those parts, and powers, in themselves considered, notwithstanding any morall accessorie of evill in them, ariseing either from the evill affection wherewith, or unlawfull object, upon which they are performed. There can be no evill in the Work, which is not first in the Worker, as the cause. And so (a wicked person being worse then a wicked action) if the sin prevail not so far, as to make the part or facultie of the person in which it is, to cease to be a part, or power *created* of God ; neither doth it so far prevail in the action, or work, as to make it cease to be, in it self, a *created* motion, and therein a *naturall* good thing.

God is, and so by all is to be acknowledged for the
James 1. *giver of everie good gift, that is, of everie thing save sin :*
 which sin is nothing that hath being in nature, but an ab-
 sence of, and crosse to that which should be ; as dark-
 nesse is of, and unto light. And so the good Father would
Austin. not say, that *his Mother gave him Milk, but God by her.* And
 though the *good* which we enjoy, come unto us by never
 so ready, and ample means ; yet must we alwaies religi-
 ously minde, that both the means are of Gods rayning,
 and ordering ; and the blessing upon them, for our good.
Job 1. And if *Iob* saw by Faith, that all the evils, and harms that
 came unto him, and his, though by the Divels, and wick-
 ed mens means, were from *the Lord*, as supream orderer
 of all things : how much more should we look upon
 God, as the Authour, and worker of *all the good* that be-
 falleth us ?

Notwithstanding, if God so far honour any persons,
 as to make them hands, and instruments (specially vo-
 luntarie) for the reaching of any blessing unto us from
 himself ; we also (and that even therefore) are to love
 and honour them : as *David* not onely *blessed the Lord* as
 the Authour ; but *Abigail* also as the Minister of the good
1 Sam. 25 *counsell* which she gave him, for the *not avenging of himself*
upon Nabal.

Lambard. Actions, besides their naturall entitie, or being, are by
 one distinguished, and that aptly, according to a four-fold
 goodnesse. First, An action is sometimes good in it self, and
 to them to whom it is done, but not to the doer ; as works of
 mercie done, but not for God : Secondly, Good in it self, and in
 the doer, but not to him, to whom it is done ; as the Preaching of
 the Word to them that despise it : Thirdly, Good in it self, and
 the doers, and to them to whom it is done ; as the same Preach-
 ing to him that receives it : Fourthly, Though neither good in it
 self,

self, nor in the doer, nor for him to whom it is done; as an evill, or injurie: yet good, as it is ordered by God to an end. supernaturally good. Wha, as saith another, would not suffer evill, but *Austin* as knowing how to work good out of it. In actions of the third kinde onely, goodnesse is entire in all it parts, and relations.

A man should never glorie in that good, how great soever, which is common to a beast with him: nor a wise man in that, which is common to a fool with him: nor a good man in that, which is common to a wicked man with him: seeing, notwithstanding it, the person may be out of Gods fauour, and accursed. And therefore Christ our Lord would not have his Disciples rejoyce, or glorie, *that the Devils were subiect unto them* (which was though much, yet common to the workers of iniquitie with them) *but that their names were written in Heaven.* *Luke 10.* *Math. 7.*

Many so measure the good which they affoord others, by the list of their own will, as they deceav themselves in the whole piece of their goodnesse, by the bad list that goes about it. They will do what good they list, and when they list, and where they list, and as they list; as though their goodnesse were not due debt; though not immediately to men, yet to God, and so to men, for, and according unto God: for whom, even they *ow love to all men*, who ow *Rom. 12* nothing els to any; and the same upon Bill, and therefore to be payed, in Law, whensoever, and by whomsoever the Lord will call for it; and not when, and as pleaseth them. These conditions are requisite, that we may do well in doing good: First, we must do things in obedience to Gods Commandments, and in honour of his Name, and Gospel; and must ever have that end in our ey, as Archers have their Mark. Secondly, That we do it at all times, as we have opportunitie; *sowing our Seed in the Morning,* *Eccl. 11.*

24 *Observations Divine, and Morall.*

Morning, and in the Evening not holding our hand. We must beware of that agueish goodnesse, which comes by fits onely, and when men are pleased : for so, they say, the Diuel is good.

Gal. 6. Thirdly, We must do good readily, and whilst we have
Prov. 3. opportunitie; not saying to our neighbour, go, and come again to morrow, and we will do it, if it be in our power to day. For who knoweth what a day will bring forth, and whether the opportunitie of doing good, will continue till to morrow, or no? *He that giveth (or doth other good) readily,*

Seneca. *giveth twice* : He scarce once, or at all, that doth it slackly : He rather, in truth, suffers a good turn, to be drawn from him, then doth it. Living springs send out streams of water : Dead pits must have all that they affoord, drawn out with buckets. We should therefore have the minde,

Eusebius. though we want the abilitie, of *Theodosius* the Emperour, who did much good upon request ; but more of his own accord, and unasked : and so meet, as one saith, a just request in the

Esay 65. teeth, and grant it before it be made ; as God many times doth ours. *Seneca.* *He that defers a good turn, looseth two things : the time ; and manifestation of a loving affection.* Both which are precious. And without which loving affection all the kindnesse, which we shew to any, are but so many false witnesses to the unbeleeving, and unkind heart.

Fourthly, According to our abilitie ; knowing that as our receavings are from God greater or lesse, so must our accounts be, for good doing. It is true, that God lookes to
2 Cor. 8. the heart of the doer, and measures the work by the will, as men measure the will by the work : but this according
Bernard. to that which a man hath. Els, albeit poore men may love as much as the richer, though they have not so much money to do good withall : yet is not the will good, except they do the good they are able. And this our abilitie we must not measure
according

According to our wantonnesse, and unbelief: but according to the truth of the thing, and equitie of the case: which is, that our superfluities give way to our brethrens conveniencies: our conveniencies to their necessities: yea even our (though great) necessities to their extremities, * Cor. 8. for the supplying of them.

Fifthly, We must have respect to mens present wants; and not onely consider, what we can best spare, but withall, what they stand most need of: as having learnt of our Lord, and Master, in his Gospel, that our dutie is to *feed Math. 25 the hungry, cloath the naked, visit the sick, &c.* as their need is: whereby we may do a great good turn in a small matter: even *one loaf (yea a shive) to him that is hungry: Seneca.* and *the shewing of a spring of water to him that is thirstie, being a benefit.*

Sixthly, *We must do good to all, knowing, that wheresoever Gal 6. a man is, there is place for a good turn:* but more specially to *Seneca.* Some, according to the singular bond, Naturall, Civill, or Religious, wherewith God hath tied, us together. To good men we must do good because they do deserv it; to Math. 10. strangers, because they may deserv it, and do stand in need of it; to all men because God deservs it at our hands for Luke 10. them; to our friends, because we ow it them: and to our Math. 5. enemies *to heap coals of fire upon their heads:* the coals of Rom. 12. charitie to thaw, and soften their hardnesse, if it may be, and at which we must aim: or els the coals of anger from God for their un placablenesse towards us.

Lastly, *A good man (how gracious soever, and readie to Ps. 112. do good) guideth his affairs with discretion; not sowing his seed in barren ground, by bestowing favours without difference; for that is rather to throw away, then to bestow a benefit.* And *Seneca,* it is not the least difference between mans good nature, and Gods good grace; that whereas the former makes

men much-what alike *kind* to all, the latter (though also to all) yet with great difference put between person, and person; as men sow their seed diversly in soils that differ.

Although this good nature, and the grace of God be as different as Heaven, and Earth: the one being *of our selves* (that is) of nature created: and the other the *gift of God* by supernaturall grace: and that a man be neither the neerer God for his good nature, where the grace of God is wanting; nor the further of for his ill, where it pleaseth God to use his al sufficient work of grace: yet the sweet and kind naturall disposition in some much advantageth the manifestation of their smaller measure: which an ill nature, as we speak, so much obscures, as it can scarce be seen of other men: though the Lords ey peirce through all such humain prejudices.

Pf. 16.

Pf. 136.

2 Cor. 12.

Terence.

It is the main order, which God hath set both in grace, and nature, that the superiour should do *good* to the inferior. So God doth *good* to all, and receavs *good* from none: Our *goodnesse reacheth not to him*: The *Sun* and *Stars* give their light, and influence to the Earth, but receav no thing back from it: *Parents lay up for their Children, not Children for their Parents*. And for this end God bestows *good* things, both inward, and outward, upon some above others, in ample measure; that their abundance might supply the others want. It were good for other men, that the Mightie of the Earth duly considered this; but better for themselves; as it is *better to do good to others, then to receav good from them*. But this most wise, and equall order of God is perverted everie where, by mans iniquitie; and they who are lesse able, must still be adding to the greater heap: so as, if accounts were diligently kept, it would be found in most places of the World, that

that the meaner sort bestow more on the better able, then these of them.

When I consider, what *good* the rich and mightie otherwise, in the World might easily do, if they had hearts answerable; and how little they do, for the most part; it seems horrible unthankfulnessse, and iniquitie in them, and matter of indignation against them: But then, on the other side, when I consider, how little *good* I my self do, in my meannesse (and others my likes) to that which I should, and might do, if I did my utmost; I finde reason to be most angry at my self, and mine own unprofitablenessse; and to be glad, and thankfull, that so much *good* is done by the other, as is.

In *benefits* and *good turns* done, and receaved, it is the best, and right order, that *he who doth them* should forget, *Sensca.* and *conceal them*; and *he* remember, and *speak of them*, that *receavs them*. And therefore the first of the *three Graces* is so ordered, as ever to look forward for the doing of more *good*, and never backward, to upbraid with *good* done: which, where it is used, takes away the grace of the kindnessse; and is as unpleasing, as the after-upbraiding of meat in the stomack, eaten with delight. The other two ever look towards the first, to signifie, in how continuall remembrance *benefits* receaved should be born. Which accordingly to acknowledg with thankfulnessse, is a ready way to procure further *good*: as from God, who specially delights in a thankfull heart, and *would Fervus* have a reflux of his blessings to keep them sweet, as waters are by flowing to, and fro; so likewise from such men, as either are, or would seem to be like unto God, in *goodnesse*, and bountie.

To use to speak much of mens unthankfulnessse (even where their hath been great fault that way) for *benefits*

receaved, both argues a minde not so free in *well-doing*, as is meet; and that looks too much for thanks from men, and too little, for reward from God: and is, withall, a course for a man to quench his own charitie, and forwardnesse, in other mens unthankfulnesse.

Acts 20.

It is a more blessed, that is, both a more comfortable thing, and that wherein a good work is more properly performed; *to give, then to take*; to do, then to receave good: and so all good men should strive both to be able, and willing, so to do. Yet should a good, and wise man, as God sends occasion, be indifferent to either. Neither can he, in truth, do kindnesse, as he ought, that is not willing to receave kindnesse, as he needs. It comes partly from a suspicious, but specially, from a vain-glorious heart, that some, who are forward in *affording kindnesse*, can yet scarce, though there be just occasion, have the like fastened upon them. Such desire to be too like unto God, who doth good to all, but receavs none back again from any: But the verie greatest must remember that he is not God,

1. Cor. 12

Plutarch

but man; and so stands need of other men. *The head cannot say to the foot, I have no need of thee.* Besides, *to refuse a kindnesse offered is to shame it, as a ball ill sent, and let fall to the ground.* Neither hath a true Christian any cause to be ashamed of his condition in receaving good from others:

Math. 25.

seeing that, as in doing good he is in Gods place; so in receaving it, in Christs stead.

CAP. VI.

Of Equabilitie, and perseverance in well-doing.



Whatsoever is done for God, saith one, is done equally: and the Apostle more fully: The Tit. 2. grace of God teacheth us to denie ungodlinesse, and worldly lusts; and to live soberly in our selves, justly towards others, and holily towards God. True goodnesse is comly, and well proportioned in all the parts; whereas the counterfeite is still at jar in it self, and like the patches of a beggers cloak. A wise man should be a wise man at all times, and in all things; and so should a good man be a good man. Otherwise when a good thing is done (specially if it be not ordinarie) the goodnesse seems rather to arise from some other motiue from without, then from within the person doing it. Besides, what strange thing is it to see a Stone fall downward, or a Spark fly upward? So nor to see a fool do foolishly, or a lewd person like himself. But for a wise man to do foolishly, or a good man wickedly, is not onely hatefull, but monstrous.

He that hath not in him all Christian graces, in their measure, hath none; and he that hath any one truly, hath all. For as in the first birth, the whole person is born, and not some parts; so is it in the work of regeneration: the whole person is born again, though not wholly. There is but *one Spirit* both of Faith, and Hope, and Eph. 4. Love, and Humilitie, and Patience; which all have that Gal. 5. are Christs; and *If any have not the Spirit of Christ, he is Rom. 8.*

none of his. This Spirit though God but drop, as it were, into some; and pour into others with a full hand; so as one Christian far exceeds another in degree of graces: yet are the habits of all graces, and that as I conceive, equally one with another (though not equal to those in other men) infused at once into the same mens hearts, by that Spirit: but so as in time by diuers occasions and means, both the habits, or graces themselvs, and the exercise of them, inward, and outward, have their different encrease in the same persons: till ech have attained to the degree of grace allotted to him, and serving for the preparing of him for the glorie prepared for him of God.

Barnard. Perseverance in good is not any particular grace, or vertue; but *the consummation, and store-house of all vertue*

Tertullian. *and goodnesse. Evill men stand need of all graces; the good onely of this of perseverance, without changing, to the end, that they loose not the things which they have done, or suffered; but that they may receive a full reward; and in due season reap, if they faint not.*

2 Iohn.
Gal. 6.

Where I speak of the necessitie of not changing, I mean that changing, which is either to the contrarie reigning evill; or to a totall want of true goodnesse. Otherwise, even Nature, which works most necessarily, may have its most naturall work interrupted, and changed, for a time, and yet not be destroyed: witnesse the *fire* in *Nabuchadnezers furnace*, which though it retained in it both the nature, and heat of fire, yet did not burn the three Confessours which were cast into it. How oft do men, though remaining, in nature, reasonable Creatures, perform acts plainly unreasonable and brutish, thorough ignorance, or appetite? How much more is it possible, that a man though not wholly destitute of Gods grace, may

Dan. 3.

may through the remainders of his corruption, advantaged by occasion of temptation, practise some particular, and the same grosse evils? Out of which, in time, he recovers himself by repentance. Who not foolish himself will say that *David* was (simply) a fool, even when (by occasion of speciall temptation of Satan) he did a *verie foolish* act, in *numbring the people*? We are not therefore to measure a persons state by some one, or few acts, done, as it were, by the way, and upon instance of some strong temptation; but according to the tenour, and course of his life. Els, what wise man should not be a fool also? Or what fool should not be a wise man? What *Nabal* should not be liberall, yea bounteous, when he *makes a feast like a King*? A Rebelle lurking in a Kingdom, may, by some advantage watched, and taken, prevail against the lawfull King, in a conflict, or two; and yet for all that, not raige in the Kingdom: so may the treacherous flesh, lurking in a Spirituall man, get the masterie in some combat; and yet not therefore drive the Lord quite out of his Kingdom there. Yea the same flesh ever *lusting against the Spirit* even in them which are *led of the Spirit, and leading them into captivitie to the law of sin*, doth oft so far prevail in them, as to captive them in some particular by-paths both of judgment, and practise (not so easily discerned) all their life long. *Who can understand his errors?* And for these particular enormities, whether actions or courses, of godly persons; howbeit, considering them in themselves, and in their externall acts, there appear in them no difference, from those of the same kind, practised by men utterly godlesse; yet is there a great difference in Gods ey, not onely in the person of the doer, in Gods account; but also in his own heart, and affection, even in the verie doing of them:

them : In which the Lord sees the inward struglings of grace (though, alas, too weak, by the persons default) tending and bending the clean contrarie way ; and therein plainly differencing the doer from the profane contemners of God, doing the same things : in whom there is either altogether *peace* without any strife, and resistance, *whilst the strong man keeps the house* ; or that resistance which is meerely of naturall conscience : terrifying with fear of punishment onely, without the hatred of sin, which is (though too weak and feeble) in the other.

- Gal. 6. Although it be a greater work of grace to become of vicious and evill ; good and vertuous ; then so to continue, or to grow therein : yet considering the mightie, and many enemies of our salvation, and the great stumbling stones in our way, and with these, the heavie clog of our own corruption, which we draw after us : it will be and is found a matter of no small difficultie, *not to be wearie of well doing ; nor to faint, before we come to reap in due time, that, which we have formerly sown to the Spirit.*
- Rev. 2. And this the experience of all ages confirmeth ; in which there are few, which *do the first works, and leave not their*
- Pf. 92. *first love : fewer that bring forth more fruit in old age, and*
- Math. 20. *are fat and green.* And yet we know, that albeit of *the labourers in the Vineyard, who received each his pennie,* some entered sooner, and some later, and some not till the very *last hower of the day ; yet all continued their labour till the evening :* So for our selvs we must make account, that
- Mark. 13. *at what time soever any begins, onely he that continues to the end, shall be saved.*

And indeed, it is a great honour to God, when a good man, notwithstanding all discouragements either from
 Gregorie. *within, or from without, perseveres in the course of goodnesse begun,*

begun ; and gives not over till he come at the Goal ; how tiring soever his way be. Such a one shews, *that the Lord* Pl. 92. *is faithfull, and that there is no unrighteousnesse with him.* To which purpose the saying of *Polycarpus* is verie remarkable ; who, being provoked by the *Proconsul* to blaspheme *Eusebius*. *Christ, answered ; that he had served him now eightie and sixe yeeres, and had never had hurt by him in any thing, why then should he speak evill of him ?* On the contrarie, he that departs from the Lord in the course of godlinesse formerly held, greatly dishonours him ; as the Servant doth his Master, in leaving him before his time be out. Such a one makes shew, as if out of judgment, and experience he disliked goodnesse ; and therein really accuseth God, as if he had found some evill in him : or at least, not that good, which he promised, and the other expected. And to that purpose, the Lord, in great indignation, expostulates with the Iews, and asks, *What iniquitie they or their* Jerem. 3. *Fathers had found in him, that they were gone from him after their vanities.*

It is dangerous in course of Religion and godlinesse to fall forward by errors, preposterous zeal, or other misguidance ; yet not so much, as to *fall backward* by an unfaithfull heart. The former may break his face thereby, and loose his comfort in a great measure both with God, and men : but the latter is in danger, utterly to break the neck of his conscience ; as old *Ely brake his neck* bodily, by *falling backward from his seat, and dyed.* Are there not many *Elys* in all Ages ? And as the least declension from God is dangerous ; so is totall desperate : neither will God ever forgive that sin, or give repentance to any so sinning ; but hath utterly excluded everie such a one out of the (otherwise infinite) bounds of his mercie in Christ.

The Preaching of the Word of God is the means to beget Faith, and grace; but for the nourishing, and encreasing thereof, we must therewith joyn the *observation* Math. 28. in our places of *whatsoever Christ hath appointed his Apostles to teach*: in the vse whereof, as the sanctified means for 2 Pet. 3. the obtaining of that end, we shall *keep our selves in the fear of God, and not fall from our stedfastnesse*; and withall, *grow in grace, and in the acknowledgment of the Lord Iesus*; if not in bulk, yet in firmnesse; as when the body leavs growing in bignesse, it knits better then before. Neither indeed can we be safe from being drawn away from God otherwise, then by continuall drawing nearer unto him. For, our way to Heaven is up a hill, and we drag a Cart load of our corruptions after us; which, except we keep going, will pull us backward, ere we be aware.

The Holy Ghost in those vehement exhortations of the faithfull to *perseverance*, inforced with so many promises, and threatnings, both shews therein mans prone-nesse, and danger, in himself, to fall away; and also affords the means, by which God will preserv his sanctified ones from Apostacie; using the same as Evangelicall conducts of grace for his *working of that perseverance* in them, *which he requires* of them: and that rather by our Philip. 3. being *apprehended of Christ*, as the Apostle speaks, then by our *apprehending him*: As the Father leading his weak Childe in a flipperie way bids him hold him fast by his hand, lest he fall; which he also puts forth unto him, yea wherewith he takes hold of the Childe, that so by communicating his strength with him, he may stand, and not fall. The Lord that saith unto his, *Seek ye my face*, and gives them a *heart to answer, Thy face, Lord, do we seek*: gives ech of them also, when he warns them to *stand fast*, and *not to fall away* and the like, to answer effectually, Lord, by

by these thy Commandements thy Seruant is warned to stand *Ps. 19:*
fast and to beware, lest I fall away, as hypocrites do. And
whensoever God either promiseth unto men, or pur-
poseth in himself absolutely an event touching any his
good work in or by them; he withall both purposes,
and promises, and accordingly affords them both means
conuenient, and skill, and will to use them; and there-
with an answerable blessing upon them, for infallible
successe.

In regard of this grace of *perseverance*, the truly godly
haue an advantage above *Adam* in innocencie. He re-
ceaved to himself, at the first, his portion of grace, and
goodnesse from God (being made after his Image) and
full freedom, and power both to use, and encrease it.
But instead thereof, he soon mispent, and lost all, by
transgression. God therefore, as a gracious, and wise
Father, hath prouided better against our misgouernment;
and made Christ Iesus our Head, and Feoffer of trust for
our state of grace, that he, *in whom dwelleth all the fulnesse* *Coloss. 2.*
of the Godhead bodily might still furnish, and supply us, as
we have need; lest we having all put into our own
hands, as *Adam* had, should mispend, and cast away all, as
he did. And so the same Christ our Lord, and Head,
partly, by his mediation and intercession with the Fa-
ther; partly, by the continuall supply of his Spirit assist-
ing us in our weaknesse, and recovering us in our falls;
and partly, by his Divine power restraining the enemies
of our Saluation; most faithfully preserues us in the grace
of God; not suffering the living members of his body
to be plucked from it; nor the habitation of his holy
Spirit wholly, and for ever to be possessed by his, and his
elects enemy, Satan.

The Scriptures speak of mens falling from the grace of
God

- Rom. 1. God as they do of their receiving it. When the Apostles
 1 Cor. 1. entitle particular Churches, or persons *Saints, sanctified in*
 Phil. 1. *Christ, partakers of the heavenly calling, and such as in whom*
 Hebr. 3. *God will perfit the good work begun in them untill the day of*
Christ, as it is meet to speak and judg of them all; they do
 1 King. 8 *neither did, nor could ordinarily know: (for God onely*
 1 Cor. 2. *knoweth the hearts of all the children of men: the things of a*
man no man knoweth, save the Spirit of a man which is in him)
 but according to the outward appearance, and profession
 made, in word, and deed: So when they speak of the fal-
 ling away of particular Churches, or persons, from God;
 they are to be understood, as they mean; and mean, as
 they know: that is, according to the outward appearance,
 and profession which men formerly have made, and then
 do make; leaving to God, and mens selvs (which onely
 know them) the inward, and hidden things of the heart:
 which too many causlessly make shew of; sometimes de-
 ceaving themselvs, and sometimes others, and sometimes
 both, till the time of revelation of hidden things come.
 And whereas weak Christians might unhappily stumble
 at the revolt from Faith, and holynesse formerly professed
 by many; as if there were not that stablenesse, satisfaction,
 and comfort in the Gospel, and grace thereof, which it
 promiseth; the Lord, in great wisdom, and mercie, re-
 moves this stone of offence out of their way, by inti-
 mating plainly, that those *Apostates* were never truly and
 thoroughly made partakers of the Gospels grace; from
 the former profession whereof they had unfaithfully de-
 Math. 13 *clined. Thus the Holy Ghost teacheth, that the ground*
(what shew soever it made) in which the seed sown was
either withered by persecution; or choaked by worldly cares,
 or

or pleasures ; and which brought not forth fruit to the harvest ; was never good : but either stonie, or thornie ground : that they whose Faith was overthrowen, were not vessels to 2 Tim. 2. honour, but to dishonour : nor truly built upon the steadie foundation of God : nor of them who had the seal of his Spirit ; nor were of his known ones : that those who Hebr. 6. fell away, and crucified to themselves the Son of God afresh, were but formerly as the earth which drinks in the rain, which comes oft upon it, and yet brings not forth hearbs, but 2 Pet. 2. thorns and briers : that they, who bring in damnable errors, Jude. and they who follow their pernicious waies, both the one, and other departing from the holy Commandment delivered unto them, and turning the grace of God into wantonnesse, were (at their best) but as dogs, though having for a time cast up their stomack, and vomited ; and as Swine washed from their mire ; and as Jude saith, ungodly men of old ordained to that condemnation, and crept in, to wit into 1 Iohn 2. the Churches, unawares : and, to conclude, that they, which went out from the Apostles and Churches, by heresies, and profanenesse ; were not, to wit, truly, and indeed of them before. Thus Gods wisdom, and mercie provides a shield of Faith against the fierie darts of mens hypocrisie, and perfidiousnesse ; wherewith otherwise the tender hearts of weak Christians might be deeply wounded by Satan.

CAP. VII.

Of Religion, and the differences and
disputations thereabout.

Calvin.

Acts 17.

Iohn 4.

Cicero.

Lactantius

1 Cor. 2.

Tertullian.

Nely men of all Earthly Creatures are capable of *Religion*: which is also so naturall unto all men, how *barbarous* soever, that *rather then any Countrey, Citie, or Family* would want whereon to bestow their *devotions*; they would *worship they know not what*: yea which is more, that which they do know not onely to be *base and vile, as stocks, and stones*; but also *hurtfull, and evill*. As then *Religion*, in the generall, is naturall; and false *Religion* of corrupt nature: so is true, and Christian *Religion* by supernaturall revelation. For how can that worship of God please him, which is not according to his will? And who knoweth *Gods will* but by revelation of his Spirit? But vain men are readie to deem God like themselvs, imagining, that the things which please them, please him as well. Herevpon the Heathens have devised to themselvs Gods, and Goddeses of Theft, Murther, and all manner of filthinesse: And even Christians (in name, at least) because the Kings, and Lords of the Earth account themselvs honoured by their Subjects, when they entertain them with pompous shews, and pageants of wittie devise; are readie fondly to imagine, that their wittie, specially stately devises and fancies please the Lord himself, as they do them: and therein denie unto him his two properties; of *simplicitie* in the things; and *power* in appointing them: But if we will

will give God his due in *Religion*, we must have him both for the Object, and Appointer of our worship. The Apostate *Israelites* of old, and *Antichristians* since are said ^{2 Chr. 17} to have *worshipped Devils*; not for that they did (at least, ^{Revel. 9.} ordinarily) direct their worship unto Devils; but for that (at least, more commonly) they followed their suggestions, in the devised manner of worshiping though even the true God. As in directing our worship unto him alone, we honour, and acknowledg his Majestie and Fatherhood, as being *our Father in heaven*; so in receaving ^{Math. 6.} it from him as the onely Institutor, we honour, and acknowledg both his love in providing, and his wisdom in contriving, and his authoritie in commanding the manner of his *service*, and means of our salvation thereby.

This *Religion* is the *means of Gods worship*, and withall, *Morneys* of *mans happinesse*: which two main ends God in great wisdom, and mercie hath joyned together inseperably; that the desire of the latter might provoke to conscience of the former; and the exercise of the former effectually promote, and further the obtaining of the latter. And this, being the onely way to happinesse, ought to be common ^{Ficinns.} to all men, rude and skilfull; base and honourable; high and low. And so all Chistians are one in Christ and Christ one in, ^{Gal. 3.} and unto them. For though the terrene, and worldly ^{Iohn 17.} state of the persons, who are Christians, be verie different; yet is their Spirituall estate of Christianitie all one. There is one Lord Christ, through whom; and one Faith, by which they are justified, and that equally; one Spirit by which they are sanctified, though in different degrees; One calling of God begun, and perfited by the same Gospel, and Ordinances thereof. No mans highnesse of worldly estate can set him above the lowest part of it, or them:
nor

nor anyes mean-nesse keep him down from flying as high a pitch of Christianitie, as any other. An afflicted outward state stands in need of *Religion* to sustain it : a prosperous, to perfit it in eternall happinesse ; besides the moderating of it in the mean while. And seeing our *Religion* is to God alone ; and onely the manifestation of it to men ; we ought to be alike grounded in it, and resolved of it, and zealous for it ; whether we enioy the fauour of the times, or the contrarie.

Thales.

Gen. I.

All things requisite for the performance of *Religious* exercises are not parts of *Religion* ; but some are of naturall necessitie ; others for civill order, and comlineesse. The former need neither be taught, nor commanded, being imposed by absolute *necessitie* ; which is the *strongest* Law, and most pressing Master, that may be. The other are such, as without which all exercises of *Religion* would be confused, and unorderedly ; and like the Chaos which God made in the beginning, void and without form, and whose face darknesse covered. For these, the generall rules of the Word, with common sence, and discretion, are sufficient. Notwithstanding, though things be not therefore comely, and orderly, because they are done of custom, or commanded by authoritie ; but are therefore both used and commanded (lawfully) because they are comely, and orderly : yet if either custom commend, or authoritie command things that are such indeed ; wise, godly, and peaceable men should hold themselvs even therefore the more bound unto them.

Religion is the best thing ; and the corruption of it the worst : neither hath greater mischief, and villanie ever been found amongst men, Iewes, Gentiles, or Christians, then that, which hath marched under the
Flag

Flag of *Religion*, either intended by the seduced, or pretended by Hypocrites. The *Jews* in zeal of God (such as it was) persecuted Christ himself to the death: and *Saul* in a kind of zeal of the Law, was no lesse then a blasphemer, 1 Tim. i. persecuter, and oppressor. Pompey the Roman having erected that *arcem omnium turpitudinum*, would not call it the stage, or stews (as it was); but the Temple of Venus. And what shall we think of the Spaniards Romish zeal? who, by their own Bishops relation in his first instance of Spanish cruelty, *hanged upon one Gallows thirteen innocent Indian women, in honour of Christ and of his twelve Apostles*. But God is not pleased with good intentions exercised in evill actions; much lesse either pleased, or deceived with the vizzards of impietic, and inhumanitie: But as he will repay unto the wicked according to their evill works of all kinds; so will he render double vengeance unto them, who under the liverie of *Religion* seek countenance for impietic and wickednesse.

Glaspe of
Spanish
crueltie.

A man hath, in truth, so much *Religion*, as he hath between the Lord, and himself, in secret, and no more; what shews soever he makes before men: and makes sound proof of his *Religion* both before God, and men, so far, as he is forward, and readie to everie good work, especially to the works of mercie towards them that need. *Pure Religion, and undefiled before God the Father is this, to visit the fatherlesse, and widows in their affliction, and to keep a mans self unspotted from the World*. There are many civill Hypocrites, who, if they converse honestly, and kindly with men, presume of great acceptance from God, though they have little care to know his will in his Word, and lesse to observe his Precepts, and Ordinances of Worship. There are also Religious Hypocrites not a few, who because of a certain zeal which they have for and in the duties of

Iames i.

the first Table, repute themselvs highly in Gods favour, though they be far from that innocencie towards men, specially from that goodnesse, and *love indeed*, which the Lord hath inseperably joyned with a *truly-Religious* disposition. Such persons vainly imagine God to be like unto the most great men; who if their followers be obsequious to them, in their persons; and zealous for them in the things, which more immediately concern their honours, and profits; do highly esteem of them; though their dealings with others, specially meaner men, be far from honest, or good. But God is not partiall, as men are: nor regards that Church, and Chamber *Religion* towards him, which is not accompanied in the House, and Streets, with loving kindnesse, and mercie, and all goodnesse towards men. Such are also stuffed with selflove in their verie *service of God*, and

1 Iohn 4. do but flatter him for their own advantage: For *if they love not* (and that *in truth and deed*) *their brother whom they see, how can they love God whom they see not?* Besides, they sacrilegiously divide the two Tables of the Law one from another, making the *two great Commandments*, which Christ saith, are *like one to another*, to be unlike in effect. In these, Pharisaism lives, and *Faith is dead*: who as they shame Christianitie, and Christ in it, what in them lyes; so shall their recompence from him be answerable at that day, when everie man shall receave honour or shame, according to the works, specially of mercie, and goodnesse that way, which he hath done, or not done in the flesh.

The common saying, *As good never a whit, as never the better*, is verified in the works of *Religion*: which not being performed, as they ought, for substance, are accounted, as not done, in regard of Gods acceptance,
and

and the doers present benefit. So the new *Inhabitants of* ^{2 King. 17} *Samaria served not the Lord; and yet they served the Lord.* So he is not a Jew, who is one outwardly, neither that circum- ^{Rom. 2.} *cision, which is outward (to wit onely) in the flesh.* So the carnall *Corinthians in eating the Lord Supper, did not that* ^{1 Cor. 11} *which was to eat the Lord Supper, to wit, with acceptance from God, and profit to themselves, for the present. I say, for the present: for by after repentance those verie Corinthians might come to have and obtain the right use and end of the Lords Ordinance formerly abused by them, and unusefull to them: and so might Simon Magus, by repentance, of the baptism prophane, on his part, received at the first. The reason of this is, because the effect of the Word, and Sacraments, and other Ordinances of Religion is neither naturall, as of meat, and drink, which must either nourish presently, or not at all: nor depends upon the worthinesse of the Minister, as the Donatists imagined; no nor upon the present fitnessse of the Receiver simply (though both Minister and Receiver ought to be worthy, and fit): but upon Gods blessing of that which is his own, in his time (it may be many yeers after the receiving) unto his elect; and in mercie covering what was formerly amisse both in Giver and Receiver.*

Besides them, who put on *forms of godlinesse*, and *Reli-* ^{2 Tim. 3.} *gion* onely, as men put on their Cloaths (because to be naked of all *Religion* would be both shamefull, and in many places dangerous) and them, who for *love of lucre* ^{Lactantius} *and riches feign and dissemble in Religion*; many of those who seriously minde it, make their choise amisse: as either lead by custom of times, and places, in which they live; or by affection and admiration to and of some speciall persons; or traduced by some vehement passion of anger, fear, envie, or the like: or mislead by some guilfull

appearance, without due examination. And having so done, they commonly set themselvs earnestly to advance that faction into which they have once entred, and to depresse all others, though oft without competent knowledg of one, or other. Wherein yet they misse, whichsoever is good, or bad; since either may be either, for ought they know. Notwithstanding, we ow this honour to the particular courses of *Religion* which we have once embraced, or wherein we have been brought up, and receaved any good, that we leav it not lightly; nor further in any particular, then we needs must; nor at all, in the things, which God, in it (in true, and distinct consideration) hath blessed to our Spirituall good. To be lightly moved in *Religion*, is childish weaknesse: but to be stiffe without reason, manly obstinacie: and better to be a childe in weaknesse, then a man in perverse obstinatenesse. The former thinks too well of others, by whom he is too easily moved: the latter thinks too well of himself; despising
 1 Cor. 14. other men, and Gods gifts, and graces in them; as if *the Word of God came either from him, or to him alone*. And this fault of the two, is both the worse, and more dangerous: The former may in time be more easily confirmed in the truth; as a childe, in time, becomes a man: the other is seldom and hardly reclaimed, by reason of his hardnesse and obstinacie.

Disputations in Religion are sometimes necessarie, but alwaies dangerous; drawing the best spirits into the head from the heart; and leaving it either emptie of all; or too full of fleshly zeal and passion if extraordinarie care be not taken still to supply, and fill it a new with pious affections towards God, and loving towards men. And this the more, considering how the *controversies in Religion* are generally carried with more heat, then of any other subject:

subject : For that, besides reason, art, credit, and persuasion of truth, and right ; which warm men in other differences ; they are in this inflamed, as it were, with zeal for God, and his service : for whom, and which, not to be fervent, seemeth to be derogatorie to his, and its honour. We are therefore carefully to beware, and earnestly to pray, that we may in *controversies of Religion* strive for God, and according unto God : seeing in them we both may easily, and do dangerously er, if we misse at all : And therewith, that we neither make our adversaries cause worse then it is ; nor conceiv a sinister opinion of his affections in it, without reason. In both which men seek dishonest and unconscionable advantages : and are forrie in effect, that they whom they oppose, are not worse then they are.

He that *strives* for error, *strives* for Satan against God : He that *strives* for victorie, *strives* for himself against other men : But he that *strives* for truth against error helps the Lord against Gods, and his own enemy Satan, *The Father of Lyes* ; and this specially, if withall he handle Gods cause according unto God. A man shews most knowledg and understanding in the matter of truth : but most grace in the manner of handling of it, with reverence, holinesse, and modestie.

No Facultie hath so many unskilfull ones to medle in it ; as that of *disputing in matter of Religion*. Which cometh to passe, either because men think it a shame for them not to have both knowledg in, and zeal for that subject : or because they make account in truth, that they venture nothing but words in the voyage, and so can have no great losse : or els (which, is common with ignorants) because they still presume they gain,

with whom, or about whatsoever they medle : where-
as, if they had modestie to call things into considerati-
on, and wisdom to discern of them aright ; they would
finde themselvs plain loofers, where they think their
gain greatest.

Divers men are affected diversly with the oppositi-
ons, and arguments this way brought against their te-
nants. Some through feebleness of heart are afflicted
with them, as with a troupe of enemies invading their
possessions : others are lightly turned about, like wea-
ther-cocks, with everie puffle of new Doctrine. The
complaint is just, and great of the vanitie, and wanton-
nesse of men, and women, in finding, and following
new fashions of apparell : but it were well, if this va-
nitie and newfanglednesse, were to be seen onely on
peoples backs, and that the complaint were not as just,
and more grievous of the profane wantonnesse of many
in taking up new forms of Faith, and *Religion*, specially
in places of Libertie, and where men may professe any
Religion, or none, if they will, without bodily danger.
I have known divers, that have more lightly, and licen-
tiously changed their *Religion*, and that in no small
points, then a sober man would do the fashion of his
Coat : and who (in my conscience) if it might but
have gained, or saved them twelue pence, would have
held their former *Religion* still. Others by *oppositions* are
Acts 17. drawn into further *search*, and examination of things :
and this is commendable, where the matter is such, as
we either understand not thoroughly, or may er in.
Some again, though of weak understanding, no sooner
heare an objection against any thing, which they hold,
but forthwith they fall upon it with an answer. And
this they do oft out of a conceipt that it is a point of
wit

wit in them, and credit to them, to say something to everie thing, though little to purpose to any thing: in whom the Proverb is verified, to the contrarie, *He that answereth* Prov. 18.

a matter before he know it, it is folly, and shame unto him.

Others there are again, who trust most to the Scorpions sting, their venomous tongue, in disgracing, in stead of refuting, both cause, and person of their opposites, by all possible means: and these are for the most part such, as presume that the times (which they serv) and their credits with them, will countenance, and authorize against their underling-adversaries the flanders, and calumnies which they either maliciously invent, or lightly receav, or uncharitably conceiv against them: which therefore they spit freely abroad with black tongues as Serpents do their poyson, to blast, and corrupt whatsoever they light upon: These *hoat reproachers* are often as *cold disputers*. There *Scaliger*. want not also, who affect *differences in Religion* with others, either in wantonnesse, and for ostentation of wit; or in affectation of singularitie; or in envie at Superiours; or in contempt of Inferiours; or to gratifie the Mightie, by *opposing* such (specially of mean condition) as the other hate, and despise. But we should affect strife with none; but studie, as far as can be, to accord with all; accounting it a benefit, when we can so do with any; and the contrarie, a crosse; and the same the greater, by how much their gifts, or graces, or places are greater, or the bond nearer between them, and us; whether Naturall, or Civill, or Religious. Lastly, there are to be found too many, who make either proud contempt, or bold obstinacie a buckler to ward all blows of arguments, that are, or can be brought against their preconceived opinions. We ought to be firmly perswaded in our hearts of the truth, and goodnesse of the *Religion*, vvhich vve embrace in all things; yet as knowing

Pf. 19.

knowing our selves to be *men*, whose propertie it is *to err and to be deceived* in many things; and accordingly both to converse with men in that modestie of minde, as alwayes to desire to learn something better, or further, by them, if it may be: as also to beg at Gods hands the *pardon* of our *errours*, and aberrations, which may be, and are *secret* in us, and we not aware thereof.

Whosoever offers the Word of God, and holy Scriptures for justification of his *Religion*, deserves to be heard, and to have his cause examined for the verie Words sake, whose testimonie he offers to produce: as in civill course, he who offers to bring for his cause witnesses honourable, and worthy of credit, will be admitted to plead it for his witnesses sake, though not for his own.

No difference, or alienation in *Religion* how great soever, either dissolvys any naturall, or civill bond of societie; or abolisheth any the least, dutie thereof. A King, Husband, Father, &c. though an Heathen, Idolater, Atheist, or Excommunicate, is as well, and as much a King, Husband, or Father, as if he were the best Christian living: and so both oweth, and hath owing unto him reciprocally the duties, and offices of that state, in which he is set, by an inviolable right: which they that denie, are monsters amongst men, and enemies to human societies.

Divisions amongst a few, though not in the greatest matters, are most observed, because First, It is expected that weak parties should be firmly united for their better defence. Secondly, A few, and their doings are remarkable for their fewnesse, as a handfull of Forreignours in a strange Countrey. Thirdly, their *differences* are

are oft more vehement, partly for the greater zeal (spirituall, or carnall) of the persons; and partly because their *opposition is more immediate*; whereas amongst many it will be hard, but some mediators will be found, to moderate things. And this is the reason, why the danger of civill tumults is greatest in such Countreys, as in which two Religions onely are in use. Lastly, All will be bold with them, and readie to proclaim their miscariages to the full, and above truth. Bodin.

The most count it the best and safest way in *differences of Religion* without further question, to take the strongest part: that *doing as the most do*, they may have *the fewest finde fault with them*. Such forget God who is strongest of all. But the best and safest way indeed, is to get true, and sound conscience of things certain, and without controversie. Such a person God will direct in his wayes, so far, and certainly, as not to misse of the main end, Life eternall; and therewith in mercie will pardon all other his humain aberrations. *With* Ps. 119.
mine whole heart have I sought thee: Oh let me not wander from thy Commandments.

Men are for the most part minded for, or against *Toleration of diversitie of Religions*, according to the conformitie, which they themselves hold, or hold not with the Countrey, or Kingdom, where they live. Protestants living in the Countreys of Papists commonly plead for *Toleration of Religion*: so do Papists that live where Protestants bear sway: though few of either, specially of the Clergie, as they are called, would have the other tolerated, where the world goes on their side. The verie same is to be observed in the ancient Fathers, in their times: of whom, such as lived in the first three hundred yeeres after Christ, and suffered

H

with

with the Churches, under Heathen Persecuters, pleaded against all violence for *Religion*, true or false : affirming
Tertullian. that it is of humain right and naturall libertie, for everie man to worship what he thinketh God : and that it is no propertie of Religion to compell to Religion, which ought to be taken up
Lactantius freely : that No man is forced by the Christians against his Will, seeing he that wants faith, & devotion, is unserviceable to God : and that God not being contentious, would not be worshiped of the unwilling : Whereas, on the contrarie, the latter, having the Emperours Christian, and on their side, incited, and pressed them to violent courses. But considering, that to tolerate is not to approve ; and that the Magistrates are Kings, & Lords over men properly, and directly, as they are their Subjects, and not as they are Christs ; but that by accident, and as the same persons who are civilly their Subjects, are Spiritually Christs and Christians ; and lastly, considering, that neither God is pleased with unwilling worshipers, nor Christian societies bettered, nor the persons themselvs neither, but the plain contrarie in all three ; the saying of the wise *King of Poland* seemeth approveable, that it is one of the three things which God hath kept in his own hands, to urge the conscience this way, and to cause a man to professe a Religion , by working it first in his heart.

King
Steven.

If the order in *Israel* be objected ; it may be answered, First that the Land was holy, as no Land now is ; that one Nation seperated from all other Nations to be the Lords peculiar people, as no Nation now is ; the Kings types and figures of Christ, as no Kings now are : and Secondly, That none were, in truth, compelled to the Israelitish Church and Religion ; but being of it, whether *Israelites*,
Num. 15. or *Proselytes*, were to be cut off from the Lords people, and
Pf. 101. destroyed out of Land for presumptuous sins ; or working iniquitie ;

iniquitie; or for *not serving God with all their heart and* 2 Chr. 15 *might*. Kings by this course would come short of the number of *Subjects*, in whose *multitude their honour stands*: and *unto Churches*, few or none could possibly be added.

If it be further objected, that men may be by the Magistrate constrained to the outward acts of justice, honestie, and the like, though destitute altogether of the inward vertues; It may be answered, that these serv properly, and immediately to preserv civill societies, of which Magistrates are properly Kings, and Lords, and so do obtain their proper ends, if the verie outward things be done, though never so unwillingly: But of *Religious* actions the proper end is not civill societie, nor is attainable but by Faith, and devotion in the heart of the doers.

Lastly, To that of the Father, that *many who at first serv* *Austin.* *God by compulsion come after to serv him freely, and willingly*. I answer, that neither good intents, nor events, which are casuall, can justifie unreasonable violence: and withall, that by this course of compulsion many become Atheists, Hypocrites, and Familists: and being at first constrained to practise against conscience, loose all conscience afterwards. Bags, and vessels overstrained break, and will never after hold any thing. Yet do I not denie all compulsion to the hearing of Gods Word, as the means to work *Religion*, and common to all of all sorts, good, and bad; much lesse excuse civill disobedience palliated with *Religious* shews, and pretences; or condemne convenient restraint of publike Idolatry; so as this rule of reason holds its place, *viz.* that *the bond between Magistrate, and Subject is essentially civill*: *Keckerm.* but *Religious* accidentally onely, though *eminently*. For conclusion of this matter, Let the godly Magistrate consider, that as there is no Church-state, and profession so

truly Christian, and good, in which too many may not be found carried in their persons with a Spirit plainly Antichristian : so there is hardly any Sect so Antichristian or evill otherwise, in Church profession, in which there are not divers truly, though weakly *led with the Spirit of Christ* in their persons, and so true members of his mysticall body. With whom to deal rigorously for some few aberrations of ignorance, or infirmitie, were more to please Christs enemy in the oppressing of the person; then Christ, in so repressing his failing in some particulars, specially if they be not fundamentall.

As then the Christian Magistrate hath his power of Magistracie from God, which his Christianitie serves to sanctifie, and direct : so, undoubtedly, he is to use it for God, and his honour, & that in his true worship, in which he is specially honoured; and against the contrarie; yet with these two cautions. First, That as the greater sins of other kinds, do not so violate and dissolv the marriage-bond, as adulterie doth, by reason of its direct opposition thereagainst : so neither do Idolatry, or Heresie (how great sins soever in themselves) so outlaw a Subject civilly, as do Seditions, Murthers, Adulteries, and the like directly violating, and disturbing civill societies. The second is, That no authoritie of man may bring into, or uphold in the Church either Doctrine, or Ordinance of Religion, or person (which last is not lightly to be regarded, seeing the other two serve for it) unto which the Lord in his Word hath not first given testimonie of approbation for that use: seeing Magistrates are not Governors against, nor besides, but under God, in their Dominions.

CAP. VIII.

Of the holy Scriptures.



*He Holy Scriptures are that Divine Instrument, and means, by which we are taught to beleev what we ought, touching God, and our selves, and all creatures; and how to please God in all things, unto eternall Life. I speak of beleev-
ing things, seeing Faith comes by hearing:* for els, we know things touching God by that which we see, feel, and discern in, and by his works. We are led to the knowledg of God in his Power, Wisdom, Goodnesse, Iustice, and Mercie, by his Works both without, and within us; And whensoever God either doth, or suffers a thing to be done (though not so much as insinuated formerly in his *Word*) we then know it to be his will, that such a thing should be, as certainly, as if he had expresly revealed it before in the *Scriptures*. I speak of *pleasing God in all things*; First, because entire obedience (so far as humain frailtie will permit) is the immediate end, and use of the *Word of God*; and the way, and means to Salvation: Secondly, to meet with that dangerous presumption of doing that, which is *necessarie to Salvation* (as many use to speak) though with affected ignorance of, and apparent disobedience to many of Gods Commandments. Who knoweth with how little God can, and doth save many, being faithfull in learning what they can, and in observing what they know? Though much more be necessarie to such, as have means to know more. And thirdly, because it is

no childe-like, but a bastardly disposition, to take care for serving God no further (though, alas, all be little enough for that) then to be sure of the Fathers inheritance. The heart of a man is then assured before God, and hath a warrant from Heaven against eternall confusion, when he can say, with good conscience, that he *hath respect to all Gods Commandments.*

God would have his will written, that is, his *Word* to become *Scripture*, partly for more certaintie of truth to men, and to preserv it the better from being corrupted; as all make account, that things *set down in black, and white* (as they speak) are most firm: partly, for accord, and unitie of Churches, and Christians in the same truth: who, if they differ so much, notwithstanding they use the same rule; what would they do, if their rules were different, or uncertain? and partly, for more communitie; seeing *Books, and Writings* may easily both be dispersed whither the voyce of Teachers cannot come, and also be read in private by Christians, when they are apart from their Teachers.

Iunius.

Neither all things which the Prophets of God wrote, were written by Divine inspiration (but some of them humainly, as their humain affaires, common to them with other men, required): *Neither was all wherein they were divinely inspired, brought into the publike treasure of the Church, or made part of the Canonick Scriptures, which we call the Bible;* no more then all which they spake, was spoken by the Spirit; or all which they spake by the Spirit, *written:* but onely so much, as the Lord in wisdom, and mercie, thought requisite to guide the Church in Faith, and obedience, to the worlds end: so as the *Scriptures* should neither be defective through brevitie; nor burthenfom by too great largeness, and prolixitie. And thus to judg

is more answerable both to Gods providence in preserving the *Scriptures* from miscarrying ; and to the Churches care, and faithfulness in keeping safe this heavenly treasure committed to her custodie ; then to say with some, that any of the Books, or parts of the *Canonicall Scriptures* are lost.

It no more detracts from the authentique authoritie, or generall use of some parts of the *Holy Scriptures*, that they were penned upon some speciall occasions, then of the Sermons of Christ, the Prophets, and Apostles, that some of them were preached upon speciall occasions. And surely, it seems a strange conceipt, that the authoritie of the *Writing* should be the lesse, because the thing *written* was suggested by the Holy Ghost, and so penned, upon speciall occasion offered : as such *Scriptures* were.

The *Scriptures* are not onely authentique in themselves, as having *the Spirit of God* for the Authour both of matter, ^{2 Pet. 3.} and manner, and writing ; but do also (as they say) *carrie their authoritie in their mouthes*, binding both to credence, and obedience, all whomsoever, unto whom they come, by what means soever. And if *God left not himself without* ^{Acts 14.} *Witnesse* in his works of creation, and providence ; how much lesse in his *written Word* ? Wherein, without comparison, he reveals himself much more clearly, then the other way : which is therefore discernable by its self, as is the Sun by its own beams, and light : and *which* (as one ^{Tertullian.} faith) *he that studies to understand, shall be compelled to beleev.* Their assertion, therefore, who hold, and teach, that *we are to receave the Scriptures for the Churches testimonie*, because usually (as others more truly, and religiously speak) *we receave them by its testimonie*, is in effect none other, then ^{Whittakers} that we are to beleev God for mens cause : whereas, on the contrarie, if a man should finde the Book of *Holy Scriptures* in

in the high-way, or hidden under a stone; yet he were bound to learn, receave, beleev, and obey them, and everie part of them, in his place, though without, yea against the likeing, and approbation of all the men in the World: except *God must not be God without mens likeing.* And if the Word preached by Christ, the Prophets, and Apostles, in their time, whether to Iews, or Gentiles, were absolutely to be beleevd, and obeyed, by everie one that heard it, without other, or further testimonie: why not as well, and much, now, by all that read it *written? He that receavs the testimonie of Christ for it self (whether exhibited in speech, or writing) sets to his seal that God is true: He that receavs it for the testimonie of the Church, sets to his seal, that men are true. But the Childe of God knows his Fathers voyce.*

Mornens

The profit and power of the *Scriptures*, both for stay of Faith, and rule of life, and comfort in all manner of afflictions, no tongue, or pen is able so fully to expresse, as everie true Christian findes, and feels, in his own experience. There is but one true happinesse, life eternall; one giver of it, God; one Mediatour, Iesus Christ; and so but one means of imparting it, the *Word of God*: by which, he that is both *Authour, and finisher* of all, both begins, and perfits all. *Blessed is the man, that hath his delight therein, and meditates in the same, day, and night: that so he may learn the things upon Earth, the knowledg whereof will fit him for Heaven.*

Psal. 1.

Ierom.

When we avow the *Scriptures* perfection, we exclude not from men common sense, and the light of nature, by which we are both subjects capable of understanding them, and directed in sundry manners of doing the things commanded in them: yea besides other humain helps, we both acknowledg, and beg of
God

God as most needfull for their fruitfull understanding, the light of his holy Spirit : onely we account, and avow them as a most perfect rule neither crooked any way, nor short in any thing requisite. This their sufficiency and perfection is not to be restrained to matters simply necessarie to Salvation : For who can say, how many, or few, and no more, nor lesse, they are ? But to matters necessarie to obedience, that we may *please God* in all things, great, or small ; expressed, or intended, and to be gathered by proportion, and just consequence. *Without Faith we cannot please God* ; and *Faith comes onely by the Word of God* : which we must therefore make our guide in *all our wayes*. And if we be to *give an account for everie idle word*, and so for every vain thought, or work, there is then a Law of God for these smallest matters : for *where no Law is, there is no transgression* ; and where there is no transgression, or fault, there is no account to be given. But as Phylosophers say, that *the least naturall things are not sensible*, by reason of their smalnesse ; so may, and doth it too easily fall out, that we fail through want of skill, or care in applying our rule of direction, both in smaller matters, and others of greater moment also. But this is not because *the Scriptures* are defective in directing ; but we either blinde in discerning, or negligent in searching, or both. And if the *Holy Scriptures* direction reach unto the whole course of our life, how much more of our Religion, or worship of God ? In which nothing is to be practised, but that which is to be beleevd ; nothing to be beleevd, but that which is to be taught ; nothing to be taught, but according to the *Scriptures* : *This being Tertullian. the first thing that we are to beleeve, that we must beleeve nothing, but according to them.* All things els are humain ; and

1 Thess. 4.

Hebr. 11.

Rom. 10.

Prov. 3.

Math. 12.

humain it is to err, and be deceived. The custom of the Church is but the custom of men : the sentence of the Fathers but the opinion of men : the determination of Councils but the judgments of men. To conclude, One onely place of Holy Scriptures rightly understood, and fitly applyed, will have more power, and fasten deeper upon a truly good, and godly heart ; then all the consenting authorities of men, and Angels, though uttered with the tongue of men, and Angels.

As the title set over the head of Christ crucified, was the same in Hebrew, Greek, and Latin ; so are the Scriptures the same, whether in the Originall ; or other Language, into which they are faithfully translated. Yet, as the waters are most pure, and sweet in the Fountain ; so are all writings (Divine and humain) in their Originall Tongues ; it being impossible, but some either change, or defect, or redoundancie will be found in the translation, either by default of the Translatour, or of the Tongue, into which it is made.

In a Translatour is required specially skill in words, and Tongues ; in an Expositour, judgment in things. That Translation is most exact, which agreeth best with the Originall, word, for word, so far as the idiom, or proprietic of the Language will bear : so as for words, or phrases (in the Originall) proper, or common ; simple, or figurative ; perspicuous, or doubtfull ; words, and phrases of the same sort, proper or common, and so of the rest, be put, and retained in the version : lest the Interpreter bring his own Commentarie for the Scriptures Text. On the contrarie, the Commentarie is best, which shews most clearly the sense, scope, and meaning of the Text, in what words soever.

*As the Law-maker best knows the meaning of the
Law,*

Law, and how it is to be expounded ; so for the exposition of the *Holy Scriptures*, the Spirit of God, as the Authour thereof, is first and most to be consulted with, by faithfull, and earnest prayer, from a good conscience ; that God may fulfill his promise made of *giving his holy Spirit to them* Luke 11. *that ask it* ; and of *revealing his secrets to them that fear him*. Psal. 25. And so some speciall Instruments of renewing the *Gospels* light in the former Age, have professed, that they *learned Luther more this way by prayer, then by much studie* otherwise.

There is in a *Scripture* but one proper, and immediate sense ; others are rather collections from it, relations unto it, or illustrations of it, then immediate senses. The literall sense is to be followed (as being most naturall) what may be ; and not to be refused, if it may stand *without Irenews danger, without blasphemie, and according to other Scriptures*. And here it must be noted, that Christ, and his Apostles in expounding *Moses* and the Prophets, did not onely infallibly expresse their conceptions, and meanings, but the meaning of the Spirit speaking in them ; and that (by reason of their more plentifull measure of the same Spirit and experience withall) in some particulars (as I conceive) further then the Prophets themselvs understood : albeit they alwaies knew the immediate drift of the Spirit and meaning of the things, which they spake : and were not as the *Pythonsists*, or other the like Instruments of the Divell, uttering Oracles which they themselvs understood not.

The Lawyers have a rule (and the same competent to the matter whereof they treat) that *Laws of fauour are to be extended, as largely, as may be* : but *odious Laws* (as they speak) *as much straitned, and confined within the narrowest bounds of interpretation*. But all Gods *Laws, and Instructions* must, in honour of the Lawgiver, be expounded in the

largest sense, that they can beare: that so they may reach as far, and binde as fast, as may be. This the infinitenesse of his wisdom challengeth, in directing us; of his authority, in commanding us; of his mercy, in promiseing; and justice, in threatning: Which, by so interpreting, and applying his *word*, we acknowledg, and honour, as is meet. And as they are blame-worthy, who out of a scrupulous fear, lest they should ad to the *Scriptures*, allow them no further meaning, then the words expresse: so is their sin greater, and full of presumption, who shorten, and straiten the *Scriptures* instruction to that which is expressed in so many words, that they may make room thereby, for their own devises. A *Scripture* commandeth, promiseth, or threatneth whatsoever is contained in it, though not expressed: And that is contained in it, which can truly, and iustly be gathered from it, though by never so many consequences, or inferences; though the fewer the lesse dangerous, by reason of our weaknesse of discourse.

Celsus. Particular words and phrases more obscure are to be interpreted according to the scope & *mind of the speaker* (the Holy Ghost) in the place: which is, both *in time, and excellencie, before the thing spoken*; and that for which

Chrysostom the Spirit speaketh as it doth in the place: *neither is the Scripture profitable, except the scope be first found*. And to hang upon a word, phrase, or sentence in a Text, without looking to the main drift, is, if any other, the character of an hereticall disposition. With this that other

Melancton most necessarie rule hath affinitie; namely, that *the words are to be understood according to the subject matter*: the words of Law, and Gospel according to the different nature of Law, and Gospel; the words of an Historie Historically; of a Sacrament Sacramentally and mystically;

cally; and accordingly notes of universalitie according to the extent of the matter, or person spoken of.

As we oft finde out, & learn mens meaning by some of their companie, & of such as are about them; which we could not learn of themselvs; so may we gather the meaning of a *Scripture* (otherwise hard to be understood) by marking the things which accompanie it, and which are *above and below*, as the Iews use to speak, and Christi- *Tertullian*,
ans with them.

Like as the Lamps in the Golden Candlestick did one help anothers light; so doth one place of *Holy Scripture* anothers. And though a thing found in one place (if in one indeed, be as true, & binde as strongly, as if it were a thousand times *written*; yet so to insist upon any one place, in a difference, as to neglect others, is the high-way to error, and to *loose the right sense, by breaking the Scriptures golden chain*, *Chrysostom* whose links are all fastened together. And as one place must be expounded by another; so must the more brief and obscure by the more plain, and larg: and not the contrarie, & crosse way: for that were not to lighten the darknesse of a Text, but to darken its light: according to that of the Father: *The fewer must be understood according to the Tertullian. more; and one saying must rather be taken according to all, then against all.*

Touching precepts affirmative, and negative, First, They are usually either kept, or broken together. He who doth not what he should do, commonly doth what he should not do; If *a man be drawn away from God*, he *James 1*, is easily *ensnared by his own lust*: On the contrarie, he that doth his dutie faithfully, hath as it were, a *Supersedeas* from the Lord, against the temptations of sin, and Satan. The way *not to fulfill the lusts of the flesh is to walk Gal. 5.* in the Spirit. Secondly, The receaved rule, that affirmative

Gal. 6. *precepts binde alwayes, but not to alwayes, as negatives do,* is true, being rightly understood. We are to take no time for doing evill, and but some time for the *doing* of the best good, to wit, as we have *opportunitie*, and *abilitie*. Thirdly, In the prohibition of an evill we must ever understand the command of the opposite vertue; and so on the contrarie. He that saith expressly *Thou shalt not kill*, means also, as well, *Thou shalt preserv thy neighbours life*. Lastly, There is both more vertue, & more vice practised in affirmatives, then in negatives. It is more good to do good, then not to do evill: and more evill to do evill, then not to do good; though both *the tree that brings forth evill fruit, and that brings forth no fruit, shall be cut down, and cast into the fire.*

The oppositions intended in *Scriptures* are diligently to be observed: upon mistaking whereof error followeth; upon neglect, maimed obedience. For example: The Apostle 1 Cor. 8. stile in teaching that there is but *one God the Father, and one Lord Iesus Christ*, doth not oppose the Father to the Son; nor the Son to the Father (for either is God, either Lord): but both to all whether Creatures, or Idols. So where Math. 25. Christ bids his Apostles *baptize them that beleev*, he doth Mark. 14. not exclude their infants; but such as *beleev not* the Gospel being preached unto them. Likewise, where Paul saith of 2 Cor. 2. the incestuous man, that he was *rebuked of many*; he opposeth not many to all (as some conceav) but to one, *viz.* himself.

Lastly, He that will expound the *Scriptures*, ought in honour of the graces of God bestowed upon other men, and in conscience of his own infirmitie, with the holy use of other means, to joyn the reading and searching of the commentaries & expositions of such speciall Instruments, as God in mercie hath raised up for the opening of them,
and

and edifying of the Church thereby : remembring alwaies, that *the Word of God neither came from him, nor to him alone.* 1 Cor. 14. He that depends too much upon other mens judgment, makes as if *the Word of God* came not to himself at all : He that neglects it, as if it came to him onely. Of which two evils the latter is so much the worse, as arrogancie in a mans self is more odious both to God, and men, then either slacknesse in examining, or dulnesse in discerning, or excessive fear of departing from the opinion (specially received) of others.

It is strange, and lamentable, that in the great profession of the *Scriptures* made in our dayes, so many should be ignorant of the difference between the *Law*, and the *Gospel*; of which two heads the *Scriptures* consist : making the *Gospel* nothing els, but a more favourable, and easie *Law* : and thereby transforming grace into nature ; a promise to be received, into a commandment to be fulfilled : and the offering of new life (even *the life of Christ*) into the exacting Gal. 2. of old, and due debt onely. God as an absolute Lord, gives his holy *Law*, saying, *Do this and live* : and therein properly exacts obedience, as a naturall debt, of the reasonable creature, thereunto enabled by creation : But as a gracious Father publisheth *the Gospel*, in it offering help to the miserable, and helplesse creature, and working withall (according to the election of grace) power, & will to receive the help, and hand offered. This if many considered, as they ought, they would not, as they do, plead the power of mans free-will in Spirituall things, against the free grace of God ; nor exclude, as some of them do, the infants of beleivers from the covenant, and baptism of the Church : as though God could not shew grace, because they cannot shew free-will to receive it.

The utmost ordinarie means of revelation of Gods will
for

64 *Observations Divine, and Morall.*

for mans salvation, and happines, is *the Gospell*. When the *Law* written in mans heart by creation was almost worn out, God gave it written in tables of stone.

Rom. 8. But *life, and freedom from sin, and death*, being impossible to the *Law* in that it was weak, through the flesh, and all men by it (whether considered as written in tables of

Rom. 3. stone, or of the heart, by creation) *comming short of the glory of God*; it hath pleased the same God by *the Gospell* of his son Christ to provide a gracious remedy; that the sick to death, by the justice of the *Law* might be cured; yea the dead revived, by the grace of the *Gospell*, and mercy of God therein. And other remedy besides, and beyond this, for the obteyning of salvation, God hath not revealed. He that fulfils not the righteousness of the *Law*, violates Gods justice: but remaining obstinate against the grace of the *Gospel* also, he despises, with Gods justice, his mercy; and his authority in both. And what remains for such, but a fearful

Rom. 1. expectation of the work of his terrible power; of *the revelation of his wrath from Heaven against all* (specially such) *ungodlinesse of men*? For if the word (of the Law) spoken by Angels was steadfast, and everie transgression, and

Hebr. 2. disobedience receaved a just recompence of reward: How shall we escape, if we neglect so great salvation (of the Gospel) which at first began to be preached by the Lord, and was confirmed to us by them that heard him.

CAP. IX.

Of Authoritie, and Reason.



*A*uthoritie leads us to the *Authour* of a thing, and bids us rest in his word, whether for credence to his relation, or obedience to his commandment. *Reason* wils us to look to the thing it self, and to the arguments for, or against it, taken either from common sense; or naturall principles, and conclusions; or other undoubted grounds of truth, or goodnesse of matter. The ground in *Authoritie* is, in a sort personall: in *Reason*, reall. It is a kind of impeachment of *Authoritie*, to examine the *Reasons* of things: so is it a prejudice to *Reasons* work to call *Authoritie* to counsell; save onely when God speaks; for then the *Authoritie* justifies the *Reason*; and *Reason* bids, receav the *Authoritie*, Philip. 2: and do all things commanded without reasonings.

The *Authoritie* and credit of him that relates a matter, whether man, or Angel, yea or God himself, makes it not the truer in it self, but the more readily to be beleev-ved by them that hear it. The testimonie of God in his Word, that *in the beginning he made the World of nothing*; and will judg men and Angels at that day by *Iesus Christ*, is onely therefore true in it self, because God indeed hath done the one, and will do the other; but is therefore by us to be beleevd as true, because he so testifies in his Word.

Divine *Authoritie* is to sway with us aboue all *Reason*: yea *Reason* teacheth, that God is both to be beleevd, and
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obeyed in the things, for which man can see no *Reason*. And hence it is that the Lord hath so severely punished mens transgressing his Laws of Ceremonies, and Divine Institutions, called by the Schoolmen *voluntarie precepts*; for that in commanding of them Gods absolute *Authoritie* most clearly appears, and mans pure obedience in observing them. Humain *Authoritie* hath more or lesse weight, according to the worth of the person, or other circumstances: But as the moneys of all men high, and low; good, and bad; are alike; so
 1 Sam. 6. are the *Reasons*. The meanest mans *Reason* (specially in
 2 Sam. 6. matter of Faith, and obedience to God) is to be pre-
 2 Chr. 26 ferred before all *Authoritie* of all men. I say, specially of Faith; yet not excluding other subjects. For though I will and ought to do some things, simply because I am commanded; yet I will not therefore simply beleeve that any thing is good in it self. And albeit I am bound to obey humain *Authoritie* in sundry things, for the commanding of which I know no *Reason*, yea know there is no *Reason*: yet know I *Reason* for mine obedience, even the honour of *Authoritie*, and preservation of peace. The thing commanded may be unjust, and evill in him that commands, and yet good in me obeying his *Authoritie* in it. For example. A matter of outward wrong to me commanded by the Magistrate; in the doing whereof I sustain dammage, but sin not.

God who made two great lights for the bodily ey, hath also made two lights for the ey of the mind: The one the Scriptures, for her supernaturall light; and the other *Reason*, for her naturall light. And indeed onely those two are a mans own: and so is not the *Authoritie* of other men. The Scriptures are as well mine, as any
 other

Other mans; and so is *Reason* as far as I can attain to it: But the *Authoritie* of others is not mine, but theirs: which when I use, I borrow, and lay to pawn unto them, whom I cannot satisfie, or secure by the other means, which are mine own. Who would, borrow of others that hath enough of his own to satisfie as well.

God, who, though he be absolute Lord, so oft annexeth *Reasons* to his *Precepts*, teacheth even the most powerfull and mightie upon the Earth, in their governments, to prefer *Reason* afore *Authoritie*. And the man that would not rather rule men by *Reason* (yea beasts, if they were capable thereof) then by violent *Authoritie*, is himself inhumain, and beast-like.

The *Authoritie* of Gods Word, and testimonie is alwaies the same, as being grounded upon his unchangeable veritie: But the credit of mens judgments is lesse, or more according to varietie of circumstances. Men deserv most credit in the facultie wherein they haue been most exercised: for *none can judg so well of the craft, Anacharsis as the crafts-man*. So more likely it is, that a man wise, learned, and studious in the Scriptures, specially, if withall, he be such a one, as unto whom God hath promised, in ordinarie course, as unto one that *fears him, to reveal his secrets*, should finde the truth, then one sleightie, illiterate, and of more shallow meditations. In former ages the Diuell hath so far prevailed, as that men in superstitious reverence, haue, as it were, pinned their Faith and Religion upon the sleeves of the Churches *Authoritie*, and Clergies learning: putting out, or winking with their own eyes, that their guides might lead them: and this blinde-fold devotion is yet affected by too many. But withall, there want not, specially in places of libertie, whose minds Satan hath so far possessed with the contrarie delusion, as

they think it halfe Poperie so much as to seek counsell, and direction at men of Learning, and knowledg; lest, for sooth, they should be deceaved by them. This suspition hath been, and is, too much occasioned, by the abuse of Learning to covetousnesse, and ambition in the Learned: but is taken and held up by the other; partly, by unbelief, whilst they more fear the Divels subtletie in deceaving them by Learned men (specially being in any measure conscionable) then they trust to the blessing of God upon his own gifts in them for their information; partly, from conceitednesse in themselvs, as if they were indeed verie Popes, and exempted from danger of erring; and partly, through partiall affection to their preconceived opinions: of which they are as loath to hear any ill, as fond Parents are to hear ill of their Children, though there be never so much cause; lest thereby they should be brought out of love with them. But as we are more to desire, and endeavour, that we our selvs may walk in the wayes of God, then others: so should we rather desire, and more endeavour, as we have occasion, to converse with men of knowledg, and such, as may inform us; then with them that know lesse then our selvs, and do depend upon us for information. And,

Cominens. to conclude; as *Learning makes the good better, and the bad worse: so is it more likely, that a man should be bettered by it, then not; and that knowing what concerns him, he will be the more ashamed of the contrarie.*

It is also more probable, that many, specially wise, and godly, should finde the truth, then one; as *many eyes see more then one: whereupon it was, that the verie Apostles*

Apostles in some cases of practise sought or took the advice of others; which help our dulnesse makes much more necessarie for us. Acts 21.

Into this account we must also bring the advantage of Ages, and times in which men live : and so more credit in matters controverted between *Rome* and *Vs*, is to be given to the Churches, and Fathers of that first Age after Christ, then of the latter, when the Myserie of Iniquitie (rising by degrees) had gotten too great both height, and breadth.

Besides, the occasions offered have their weight in these Ballances. *Austin* is observed, by occasion of the errour of *Pelagius*, to have examined more diligently, and more exactly discerned, and in presser terms to have propounded the truth, in the points of Predestination, and Free-will ; then others his Ancients. Many are ignorant, yea mistake, specially in smaller matters ; not properly because they want either skill, or will to finde out the truth in them, but occasion onely pressing them to examine things received by tradition, or done of custom without ground of reason.

With these also we must ioin the consideration of such advantages, as the latter times have of the former, whose helpfull labours they enjoy : by which those which follow them (though in themselvs meaner then they) are enabled to discern of many things better then the other that went before them ; as a dwarf set upon the shoulders of a giant can see further then he.

Lastly, It is more likely, that of two, in any measure alike otherwise, he who suffers affliction for conscience of God, should have the truth ; then he that gets worldly benefit by his course in Religion ; specially if he have not in a great measure learned to denie himself, and this world : it being their guize to dissemble herein, who love lucre, and riches : as *Lactantius* too many do.

The credit commending a testimonie to others cannot be greater then is the *Authoritie* in it self of him that gives it ; nor his *Authoritie* greater then his person. The person then being but a man, the *Authoritie* can be but humain ; and so the faith but humain , which it can challeng.

Whittakers The custom of the Church is but the custom of men : the sentence of the Fathers but the opinion of men : the determination of Councils but the judgments of men, what men soever. And so, if all the men in the World (not immediately directed, as were extraordinarie Prophets, and Apostles, in whom the Spirit spake, and testified by them) should consent in one ; as they, notwithstanding their multitude, were but men, though many ; so were their testimonie but humain , though of many men ; neither could it challeng other then humain assent unto it : and not that neither absolutely, either in matters of discourse of reason, wherein it is possible that men should deceav themselves ; or of relation from others, by whom they may be deceived. We are therefore to beware, that we neither wrong our selvs by credulitie ; nor others by unjust suspicion.

P. Martyr To receav without examination mens sayings, is to make of men, God : to reject them lightly, is to make of men Divels ; or fools, at the best. The latter hath pride, and uncharitableness for the ground : the former either argues men to be simple, which cannot ; or idle, which will not ; or presumptuous, which think they need not ; or superstitious, which dare not judg ; or (which is worst of all the rest) desirous in a kinde of humble hypocrisie to shelter an evill conscience before God under the shadow of great mens *Authoritie*.

To presse immoderately mens *Authoritie* in Divine things, is to wrong Gods : which alone is authentick ; and whose will, and it alone, and all it (so far as is fit for

us to know it) we know more certainly to be contained, and preserved, without corruption, in the Scriptures; then any Fathers opinion, in the Books, which go under his name. This also wrongs mens Faith, and reason, captivating them by prejudice; and rather offering a hand to lead the blinde; then a light for the help of him that hath eyes to see with. I have known some, who, if they light upon a peremptorie Authour, and bold asserter of things, were readie to be still of the same opinion with the Book which they last read: their weaker judgment being overborn rather by the strength of other mens asseverations, then reasons. Lastly, this ingenders endlesse contentions: as is to be seen in some Learned mens writings; in which there is more adoe about the meaning of such, or such a place in a Father, then were enough to determine the whole controversie by the Scriptures, and good *Reason*.

These things notwithstanding, there is both a lawfull, and convenient use of humain *testimonie* even in Divine things; as first, for the convincing of such thereby, as regard it too much, and Gods Word too little. Thus *Paul* amongst Heathens, even in his verie Sermons, alledged Heathenish *Poets*, and *Phylosophers*; and we in our writings rightly alledg *Fathers*, and *Councels* against Papists, and others, who more regard the saying of an ancient Father, or Canon of a Councell, then the written Word of the *Ancient of Dayes*. They are twice overcome, who are beaten with their own weapons, in which they trust. Secondly, It induceth a morall probabilitie, though no absolute necessitie of truth: and though we see not the truth by other mens eyes, but by our own; yet may we be something held up in the arms of their *testimonie* to see it the better, and so be helped, as *Zacheus* was, by the Tree, into which he clymbed, to see Christ. So the Apostles in
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penning some parts of Holy Scripture, upon occasion of differences in the Churches, and opposition to their Apostolicall *Authoritie*, took in, for the better passage with men of Gods undoubted truth, the concurring testimonie even of ordinarie Christians: though both the *Decrees*, & *Epistles* were penned by infallible, and immediate direction of the Holy Ghost, as well, and as much, as any other parts of Canonickall Scriptures. Thirdly, Citation of humain *Authoritie* helps to wipe away the aspersion of Schism, & singularity, when we can shew that our assertions, and practises have agreement with such as are in account in the Churches. Lastly, It commendeth both a mans modesty, & diligence, when he enquires after, and withall, his cause, in the eyes of men, when he appears to know the judgments of others in the things he handles: as it is, on the other side, an imputation to him that knows them not; and that even where it is otherwise, no benefit, to know them.

The *Authoritie* of him that prescribeth, or commandeth (within his limits) is the same, whether the matter be great, or small. God is God, in the smallest things, which he requires; and man but man, in his deepest charges. The Prophets, and Apostles in their writings are extraordinarie; and Pastors and Teachers, ordinarie Ministers; and neither are either more, or lesse in any part of their Ministerie, for the instruction of the Churches. So likewise all true *Reasons* are of the same force in themselves, to confirm that for which they are brought: neither is any one stronger then other, but onely more evident. The best but proves of itself the things to be so; and the meanest (if sound) doth as much.

CAP. X.

Of Faith { Hope, and Love.
 { Reason, and Sense.



Faith in generall is a firm assent upon knowledg ^{Vrsinus.} to an affirmation, for the credit; or authoritie of him that affirmeth a thing; whether God, or Angel, or man. To some things we assent by Sense, and naturall light: to some, for certain proof of Reason: but the assent of Faith rests upon the fidelitie of the speaker, and not upon the Sense, or Reason of the thing, how agreeable to either soever it be. Yet so as the more reasonable the thing related is, the more readily we beleeve it to be true. The thing beleeved Faith apprehends primarily, as a matter of truth, and therein hath its seat in the understanding. Divine Faith assents to the revealed will of God, for the authoritie, and truth of God, which cannot deceave. That Faith, or act of Faith by which we are justified is a due assent to, and application of the promises of the Gospel, as made, and appertaining to us in particular: the generall promise upon condition of application duly, and rightly made, being as much for certaintie, as either extraordinarie revelation, or particular nomination of person. This application of Gods promises in Christ hath evermore affiance necessarily, and immediately ioyned with it. For being by the Spirit of God, and Word of the Gospel, perswaded of Gods love in Christ; we cannot but trust unto him, rest, and repose our selvs upon

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him, and expect accordingly from him, all good. But as we must lay hold of the stay or prop before we can rest upon it; So must *Faith* go before affiance in order of causes: and we lay hold of Gods love before we can repose our selves upon it.

Scaliger.

Hebr. 11.

Hope is the expectation of the good things promised, having Faith for its foundation. These two, *Faith* and *Hope* have many the same objects; yet neither all; nor any in the same respect. We *beleev* things past, present, and to come: but *hope* for things to come onely. We *beleev* both promises, and threatnings; both rewards, and punishments, in the order set by God: but *hope* onely for things desireable. And for the verie same things in themselves *beleev*ed, and *hoped* for; as for example, *the resurrection of the body, and life everlasting*; we *beleev* them as present in Gods promises, which *Faith* applyes unto us; but *hope* for them as absent, and to come in performance, unto which *Hope* carrieth us.

Rom. 5.

Faith begets *Hope*; for by *beleev*ing the forgivenesse of our sins, and Gods promises, for the present; we are encouraged to expect, and *hope* for all future good. And *Hope* again, as a good Childe, helps to reliev its Father *Faith*, in time of need: whereupon the Apostle

1 Cor. 13

saith of the Faithfull, that if they had hope onely in this life, they were of all men the most miserable. For what availeth it a man in miserie to *beleev* eternall life, if he had not *hope* in time to obtain it, and therewith freedom, and redemption from distresse? But we have therefore comfort in *beleev*ing, because we have *hope* of enjoying in due time.

Scaliger.

Love is the affection of union in regard of the loving; and of well-wishing, in regard of the Creature loved. And Divine *love* is the affection of union with God in his

his grace, and glorie (in which mans happinesse consists) ; and with the Creature, according unto God. *Faith* is the root ; and *Love* the sap spreading forth it self, for the fruits of good works, throughout all the branches of our lives : *Faith* the beginning, and love the end of Ignatius. our conversation. By faith we live the life of the Son of God, Gal. 2. and receave all good from him : by *Love* we are moved, and perswaded, to use what we have to the good of men, and prayse of God. And whereas *Faith* makes a Cyril. man some great thing, richer then the richest, and Lord of the whole World : *Love* makes him a Servant unto all men, in Luther. humbling, and applying himself unto them, in all law- 1 Cor. 9. full things, for their good. Now albeit *Love* have these two prerogatives ; First, that it perswades most effectually, and immediately, to the use, and imployment of all the good things which we have receaved from God, to the benefit of others ; and secondly, that, whereas *Faith*, and *Hope* are determined formally in this life ; and ended in sight, in the life to come ; *Love* abideth there 1 Cor. 12. also ; and that, in these two respects the Apostle as- and 13. cribes an excellencie, and chiefnesse to *Love* above the other : Yet herein *Faith* hath his singular preheminance, that whereas by *Love* we, and what we are, become Gods ; and mens, for God : by *Faith*, not onely all other things, but even God himself becomes ours for all-sufficient good unto us : as he saith, *I am thy God all sufficient.* Gen. 17. By it, the will, and Word of God is ours for our instruction, and direction ; his righteousness ours, for our justification ; his Spirit for our sanctification ; his power for our protection ; and his glory for our happinesse, in the fruition thereof.

This *Faith* in Christ is a gift supernaturall, not onely in Perkins. regard of nature corrupted, but even created : which

therefore is not so properly repaired in men by grace, as are some other vertues; but, after a sort, new built from the ground; as directing to that attribute in God primarily for its object, whereof *Adam* in innocencie had no need; which is, mercie through Christ, against the miserie of sin, and punishment. Vnto this *Faith* most precious promises are made; and most excellent things affirmed of it: And that not onely for the excellencie of the grace in it self; which yet is great, and greatly honoureth God; in his truth, which it *beleeveth*; in his power, as able; and love as willing to bestow all good things upon us: but specially for an attractive, and applying facultie which it hath above other vertues, to make God ours, and all Creatures with him, according unto God, as is aforesaid. To *beleev in* John 1. *Christ* is to receave him, and the promises touching him. And Hebr. 11. hereupon it is said of that cloud of witnesses, that by *faith* and 12. *they quenched the violence of fire, stopped the mouths of Lyons, put to flight the armies of aliens, &c.* The reason whereof seems to be, for that, as by justifying *Faith* they applied the righteousness of God, to salvation; so by the *Faith* of myracles, they apprehended, and applied the infinite power of God, to the producing of those supernaturall effects.

The strength of true Christian *Faith* the Diuel knows Eph. 2. to his cost; as that, by which he *the Prince*, with his whole 1 John 5. Armie *the World*, hath been so often foyled, and overcome: For being by *Faith* perswaded, that in doing, or suffering according to the will of God, we please him, and are under his protection, and blessing, we stedfastly persevere in well-doing, and patiently endure all things for his names sake: whereupon he, specially in the day of their distresse, Luke 22. assaults the *Faith* of the godly, that that might fail; as knowing that if the root of *Faith* be shaken loose, the fruit

fruit of good works will wither. *Faith* therefore must as a welcome passenger be well carried, and conveyed through the Sea of temptations in the Vessell of a good conscience, ^{1 Tim. 1.} that it suffers not *shipwrack* by the leaks of an evil; directed by the chart of Gods Word, and promises rightly understood, that it run not a wrong course; and having ever in a readinesse *the sure, and stedfast Anchour of Hope* against a streffe; and continually gathering into the outspread sails of a heart enlarged by prayer, and meditation, the sweet, and prosperous gusts of Gods holy Spirit, to drive it to the desired Haven.

This *Faith*, if it be not grounded upon Gods Word, is fancie: if it receav not the same Word in everie part, but where it lists, it is sawsinesse: if it work not as well (yea more) in an afflicted state, as in a prosperous, it is nothing but fleshly presumption: if it be not fruitfull in all good works, as we have opportunitie, and are able, it is *dead*; and will in the end, like the *Faith* of the Divels, affoord James 2. onely matter of *trembling*. Lastly, it must be *firm*, and not Bernard. *ambiguous*, or going by peradventures; els it is *not faith, but opinion*.

Yet are we not here to imagine an Idea of faith, free in this ^{Chereminitus} infirmitie of our flesh, from doubting. The tree may stand, and grow also, though shaken, and bended with the wind: so may *Faith* hold its both standing, and life, notwithstanding such doubtings, as *the flesh* (ever tusting against the *Spirit*) mingleth with it. Against which weaknesse, and imperfection of our *Faith* we have this firm comfort, that we are not saved for, no nor by the perfection of the instrument, which *Faith* is; but of the object, Christ, which it apprehendeth: and so may with a true, though ^{Perkins.} *palsie hand of faith* receav, and keep both Christ, and all his benefits. This weaknesse, and disease of *Faith* we must not commend,

78. *Observations Divine, and Morall.*

Eph. 4. commend, as Papists do ; nor nourish like secure persons ; but cure, with all diligence, by the holy, and diligent use of the Ministrations sanctified of God, and given by Christ, *for the perfecting of the Saints, and edifying of the body, till we attain in the unitie of faith, and acknowledgment of the Son of God, unto a perfect man, according to the measure of the stature of the fulnesse of Christ.* Also, we must nourish *Faith* by frequent meditations of Gods love, and promises in Christ, and of the gracious effects of them ; and must, as the Prophet, and Apostle teach Habak. 2. us, *live by it* : both doing in *faith* and assurance of acceptance at Gods hands, what we do, not onely in the works of his worship, but in those also of our conversation with men ; and putting our selves in all our waies, under his protection, and that specially in the time of distresse, or danger : that as the bodily hand gets, and gathers strength by being diligently used in works competent ; so may also the Spirituall hand do ; which *Faith* is.

Eph. 6. Now, as, for our successfull *wrestling against the Rulers of the darknesse of this World, and spirituall wickednesses in high places*, we must put on, amongst other parcels of the *Armour of God, the Shield of Faith* ; so must we not forget the *Helmet of Salvation, Hope* ; whose strength is great to bear off all blows of temptation, and that with chearfulness. For what burthens of afflictions, and temptations will not he cherfully undergo, that expects undoubtedly their speedie ending in endlesse happiness?

Curtius. Alexander the Great meaning to invade Asia, and giving away his riches aforehand, being asked, what he would reserve for himself, answered, *Hope*. But what is the shadow to the substance? He hoped for the Kingdom of Persia, we of Heaven. And what if his *hope* stretched it self to the

the Monarchy of the whole World? It was but to this World, wherein also it was frustrated, and perished with him. But *the Anchour of our hope is cast within the vail*, and extendeth to the World to come; being also *firm, and stedfast*, and which cannot be disappointed; nor shall have other end then in being perfited in the end of all, the full fruition, and eternall possession of happinesse with God. *Were it not for hope, the heart would break: but we having this hope faint not, but hold fast the profession thereof without wavering; yea even glorie in afflictions under the hope of the glorie of God.* Hebr. 6. Hebr. 10. Rom. 5.

• Lastly, Touching Love; as it is *the affection of union* so it makes, after a sort, the *loving, and loved one*: such being the force thereof, as that he that *loveth* suffereth a kind of conversion into that which he *loveth*, and by *Scaliger*. frequent meditation of it, *uniteth it with his understanding, and affection*. Thus, to love God is to become godly, and to have the mind, after a sort, deified, *being made* 1 Pet. 1. *partakers of the Divine nature* in its effects: to love the World is to become a worldling; and so of the rest. Thus, in the *Parable of the Tares, the Children of the Kingdom* are called *good Seed, and Wheat*, as growing, and becoming Wheat of the Wheat, or Seed sown in them; as the Wheat ear groweth of the Wheat corn: As on the contrarie, ungodly men are said to *have eyes full of* 2 Pet. 2. *Adulterie, and the like*; and not onely to be sinfull, but *sin, unrighteousnesse, darknesse, and beliall*; as being even 2 Cor. 6. *metamorphized and transformed into the evils which they love, and delight in*. Oh, how happie is that man, who by the sweet feeling of *the love of God shed abroad into his heart by the Holy Ghost, which is given him*, is thereby, as by the most strong coards of Heaven, drawn effectually, and with all the heart, to love God again, who

who hath *loved* him first; and so becomes one with him, and rests upon him, for all good, and happiness.

Zanchy

For this our *love* to God, there is required not onely the positive affection of the heart *aspiring unto union with God, upon knowledg* of him, as the chiefeft good, both in himself, and to us in Christ; and a *contentation in him* so known, and obtained: but withall, that we exercise, prove, and approve that our *love* to him, in our *love* to such good persons, and things, as unto which he hath imparted some sparks of his goodnesse; especially to his good Children, and good Word, and Ordinances. *He cannot love him that begetteth*, saith the Apostle, *who loveth not him* (and that *indeed and truth*) *who is begotten: in truth* of affection; and *indeed* of action, for his comfort: and this with greater bent of both, as the graces of God are more eminent in him. Neither *loves* he God, that *loves* not his Word, and that both in affection of heart, and effect of readie obedience to all his *Commandments*. We must take heed of a shadowish *love* of goodnesse, and pietie onely in the abstract: and must *love* it in the concrete, where both the person, and good in him, is visible; in whom Hypocrites, for the most part, hate, and persecute it. He but pretends to others, the love of goodnesse, or imagines it in himself, that *loves* not good men for it. Lastly, *He that loves not his brother whom he sees, how can he love God whom he sees not*. Not but that there is matter of *love* infinitely more then in any, or all men; but because for the *loving* of God, we want the advantage of sense, and motive of compassion, by which our *love* to our distressed brethren, is holpen.

Rom. 13. This *love* is the fulfilling of the Law: the love of God being

being the greatest Commandment ; and the love of our neighbour like unto it. It is also that to which the Gospel in the end leads us : by which Gospel, or new Covenant, God writes Hebr. 8. his Lawes in the mind, and heart of his : and so perfit the one in the other. And so naturall to Christians is this brotherly love, as that the Apostle makes account he needs 1 Thess. 4. not write to the Churches, to teach them that which God taught them so many wayes. By this we know our selves to be 1 Iohn 3. raysted from death to life ; by it all others know us to be Christs Iohn 13. Disciples, if we love one another. See, said the Heathens Tertullian. (pointing at the Christians) how they love one another : and see, said the Christians of them ; how they hate another. Oh that Heathens could not now say of Christians, as they sometimes said of them.

If we were perfit in this Love we needed no other Law to rule us, either in the duties towards God, or our neighbours, no more then do the Angels in Heaven, and Souls of the Faithfull men departed : who by the Law of Love alone, do live both most perfit, and most happie lives. And indeed to love as we ought, is a verie happie thing, wherein we resemble God, and the Angels : as by the contrarie, we complice with the Divil, and wicked men ; who live in mallice, and envie, hatefull, & hating one another. Titus 3. And howsoever naturally we desire rather to be beloved, then to love ; yet is it incomparably a more both excellent, and blessed thing to love, then to be beloved ; as it is to give, Acts 20 rather then to receave.

Besides, Love is the Loadstone of Love : And the most readie, and compendious way to be beloved of others is to love them first. They taking knowledg thereof, will be effectually drawn to answerable good will, if they be not harder then Iron, and such as have cast off the chains, and bonds of common humanitie : for even Publicans, and Math. 5.

- sinners love those that love them.* Yea, admit thy *love* of them never come to their knowledg; yet will God by the invifible hand of his providence, bend their hearts, by mutuall affection unto thee, at leaft, fo far as is good for thee: and wherein they are inflexible, and defective, he will make fupply out of the aboundance of his *love*, and goodneffe; Luke 6. that fo it may be verified which is written; *With the fame meafure that ye meet with all, it fhall be meafured to you again.* To conclude this point: Let the grace of God herein fpecially triumph over our corruption: that whereas by nature, we would be *loved* of them, whom we hate; by Math. 5. grace, we may *love them, Which hate us.* And this is a great work of grace in deed; and yet moft neceffarie for all Chriffs Difciples. We muft not be like the Pharifees who in ftead of enlarging their own affections, ftreightned the Law of *loving their neighbours*, unto fuch, as *loved* them; or dwelt within a certain compaffe of them: but we muft account all our *neighbours* that need pittie or help from us: and our Chriftian neighbours, and brethren alfo, if *the Lord have receaved them*, though they be neither minded in all things as we are; nor towards us, as we are towards them.
- Luke 10. Laftly, as *Faith* is to rule *Love*, that it prove not luft; and *Hope*, that it prove not prefumption: fo alfo muft it *Reason*, and *Sense* in all their operations: which it no way abolifheth, but orders, and fannctifies. And as in Nature, the denomination is from the predominant qualitie; fo is it in our courfe of life. To live by *Reason* is to live the life of a man; To live by *Sense* is to live the life of a beaft: Gal. 2. But to *live by Faith* is to *live the life of the Son of God*, and to 1. Pet. 1. be (in its effects) *partaker of the Divine nature*; and that not onely in the reasonable, but in the fenfitive faculties alfo. For thefe three, *Faith*, *Reason*, and *Sense*, being all Gods

Gods works in a man, cannot be contrarie, in their right use, one to another: neither can any thing be true in one, which is false in another: neither doth, or can any one of them destroy another; but use, order, and perfit it: *Reason, Sense; and Faith*, both *Sense*, and *Reason*. For *Faith comes by hearing*, at the first, and is nourished, and encreased both by hearing, and seeing, and by the benefit of all other *Senses* afterwards. Neither can it possibly either be begot, or nourished, or encreased, but by the discourse of *Reason* ordered, and sanctified by the Spirit of God. Which Spirits work is so effectually, as it makes even the meanest powers of nature created in a man to serv effectually for the furthering of the highest works of supernaturall grace. Sweet is the harmonie of all the powers, and parts both of the Soul and bodie of a sanctified person.

Reason is that wherein man goes before all other earthly creatures; and comes after God onely, and the Angels in Heaven. For whereas God and Nature hath furnished other Creatures, some with horns, some with hooves, others with other Instruments, and weapons both defensive, and offensive: *man is left naked, and destitute of all those, but may comfort himself in that one endowment of Reason, and providence, whereby he is enabled to govern them all.* Now, who would not strive to excell other men in that, wherein men excell all other Creatures? How much more, in that, to which few men attain: true faith, and the life thereof.

CAP. XI.

Of Atheism and Idolatry.

Some are *Atheists* in opinion ; others in affection ; but many more in conversation of life. There are but few of the first coat, and which can so wholly blot out the remainders of Gods Image written by Creation in their hearts, as to leave them altogether empty, and devoid of the knowledge, conscience, and reverence of a Divine Majesty ; and which come to conclude roundly in their hearts, that *there is no God*. Yet, some, without doubt, in time, and by degrees, proceed from *Atheism* in conversation, to *Atheism* in affection ; and from *Atheism* in affection, to *Atheism* in opinion, and judgment. Men civilly honest, seldom, or never become *Atheists* in persuasion ; but lewd, and flagitious persons do ; who being pursued by the furie of an accusing conscience for hainous evils, with (and no marvel) that there were no Iudg in Heaven to condemn them : and so come at last to be persuaded in themselves of that, which they gladly would have true ; and are justly left of God to such horrible delusion : that so sinning without fear, they may perish without remedie. And this is the reason, why there are more *Atheists* in opinion, in our dayes, then of old ; even because so many are more bent upon mischief : and *living wickedly in this world, bear themselves in hand* (and so get to beleev) *that there is no justice in the world to come*. Another reason is the proportion of wit to which our Age is come, above the former. In regard hereof it is, that *Atheism* (though dissembled, and concealed by the same ungracious

Mornews

ungracious wit, which begets it) is a thousand times more to be feared in the Land, then *Papism*. Men have too much wit to become *Papists*, in any generallitie : and just enough to fit them for *Atheists*, if Gods powerfull hand restrain them not. The verie *simple* dare not become *Atheists* ; but are more in danger to prove superstitious, and to *beleev* Prov. 14. *everie thing* : the verie understanding hardly can : but have by sound reason, and sad thoughts (will they, nill they) some acknowledgment of a Divine Majestie forced upon them : But persons of froathy wit, and vicious life, are fitly tempered for the impression of *Atheism* for the Divil.

Atheism is incomparably worse, and more odious, then *Idolatry* : as it is more intollerable in a State, or Kingdom, to enterprize the overthrow of all Kingly Power, and Sovereignty, then to detract how much soever, from the lawfull Kings, or Magistrates due honour, and to give it to a Stranger. Besides, whereas *Idolaters*, and superstitious persons, having in them some reverence of a Divine Power, are thereby both restrained from many mischiefs, and provoked to many good actions : the *Atheist* wanting both this Divine restraint, and motive ; both runs riot in wickednesse, and villanie ; and is barren of all good things : neither doing good, nor forbearing evill, further then for meer fear, or shame of men.

Atheists use to be verie *confident* in their assertions, as the Orator observs in *Vellejus* : partly lest they should seem *Cicero*. unto others to doubt, or fear, that there is a God, who will punish their impieties : and partly to *encourage themselves* in Ps. 64. *their wickednesse* ; as fearing lest they should be drawn into some conscience, and aw of Gods Majestie. It is oft true in this case amongst others, that *the most cowards are the greatest boasters*.

Rom. 1. *Idolatry* either makes that to be God, which is not;
 Acts 17 or God to be that, which he is not. It is exercised either
 Exod. 32. in intending Divine worship (so known to be) to that
 2 Chr. 33. which is not God : or in intending a devised worship
 to the true God ; wherein men make a will of God,
 which is not, and so a God willing, which is not : or
 els in an act of worship in it self, though neither profes-
 sed nor judged such by him that performs it. Such mens
 actions reprove both their intention in heart, and pro-
 fession in word : and can not be excused by either from
 Idolatrous.

This sin in Gods people is usually compared by the
 Holy Ghost to the *whoredom* of a Wife ; and Gods an-
 ger at it to the Husbands *jealousie*, in that case. And as
 Adulterie most directly impeacheth the mariage bond
 (and so procures the Bill of Divorce) : so doth *Idolatry*
 the Churches Covenant with the Lord, and provokes
 to sequestration from him. Yet herein two rules must
 be held. The former, that not onely speciall *Idolatry*, but
 even all, or any other wickednesse with profane obsti-
 nacie adjoyned, separates from God. Secondly, that all
 sin whatsoever is founded upon a kind of *Idolatry*. In
 sins of omission, we acknowledg not God, for our
 God, as we ought, in doing what he commands : In sins
 of commission we make some other thing our God ; as
 Coloss. 3. our riches, if we trust to them, as to God ; or our *belly* if
 Philip. 3. for it we do what God forbids the doing of.

CAP. XII.

Of Heresie, and Schism,



T is an ancient, and receaved saying, that *Heresie ariseth from Want of Faith, and Schism from Want of Love* : which also hath its truth, being rightly understood. Yet if we mark, we shall find the Scriptures to speak something otherwise of both the one, and other, then men commonly understand. We usually call *obstinate Error in the foundation Heresie* : but the Scriptures ^{1 Cor. 11} many times seem rather to place it in the perversnesse of Gal. 5. the will, and affections, whether the matter be great, or ^{Titus 3.} small ; then in the errour of the judgment : the word also *αἵρεσις* signifying any election, or choise of will which a man makes ; or Sect which he followeth, whether good, or bad ; whether in matters of greater, or smaller moment. Besides, men are oftens accounted *Heretiques*, with greater sin, through want of charitie, in the Iudges ; then in the judged, through defect of Faith. Of old, some have been branded for *Heretiques*, for holding *Antipodes* ; others for holding *the originall of the Soul by traduction* ; others for thinking that *Marie the Mother of Christ had other Children by her Husband Ioseph* : the first being a certain truth ; and the second a Philosophicall doubt ; and the third, though an errour, yet neither against foundation, nor post of the Scriptures building. As there are certain *Elements* ^{Hebr. 6.} *and foundations of the Oracles of God, and of Christian Faith*, which must first be *layed*, and upon which other truths are to be built : so must not the foundation be confounded, with

with the wals, or roof; nor errours lightly be made fundamentall, or unavoidably damnable. Yea who can say with how little, and unperfit Faith in Christ both for degree, and parts, God both can, and doth save the sincere in heart? Whose Salvation depends not upon the perfection of the Instrument, Faith; but of the Object, Christ. As, on the contrarie, there are some vulgar, and common *errours* (though lesse severely censured) which are apparently damnable; as by name, for a man to beleev, and expect mercie from God, and salvation by Christ, though going on in affected ignorance of, or prophane disobedience to Gods Commandments.

And for *Schism*; The Scriptures note it as sometimes made from the Church; but most commonly in it. From
 1 King. 12. it by the *ten Trybes* sequestering themselves from *Judah*, and
Ierusalem, the onely place where the Lord had promised to dwell by his solemn Church-presence: and after Christ, by
 Hebr. 10. certain of the *Hebrews* forsaking the assemblies of the Christians. The former was from the onely true instituted, and ministeriall Church in the World; which was then one individuall, and not many, as now; and that by Idolatry. The latter, from all Christian Churches, and persons by totall defection from Christ himself. The other *Schisms* mentioned were made in the Church, either through the
 1 Cor. 3. carnall lusts (bearing two great sway) of *envie*, *strife*, and
 and 12. uncharitablenesse; whilst the *stronger despised the weaker*,
 and the *weaker judged the stronger*; or by Herefie, and
 Iude 19 phaneness of manners: of which the Apostles *Peter*, *Iude*,
 2 Pet. 2. and *Iohn* speak.
 1 Iohn 2.

That which is commonly called *Schism*, ariseth (if it be affected) from the conceipt of Faith, and want of Love: but may fall out, upon simple error of judgment, or scrupulositie of conscience: By occasion whereof a person may

may sequester himself, eyther in (or from) some particular Church in some inferior courses of religion, from them, towards whom he yet bears much more true, and hearty Christian affection, then the most of them do, who unite with them therein.

And if onely an uncharitable heart make an uncharitable person before God, and a proud heart a proud person, then he, who upon due examination, and certain knowledg of his heart, findes, and feels the same truly disposed to union with all Christians, so far as possibly he can see it lawfull; though through errour, or frailtie, he may step aside into some by-path, that way: yet hath that person a Superseedeas from the Lord in his bosom, securing him from being attached for a *schismaticall* person, and so found in the Court of Heaven; what blame soever he may bear from men upon Earth, or correction from God, for his failing, upon infirmitie, therein.

No man can endure to be *withdrawn from*, nor easily dissented from, by another, in his way of Religion; in which, above all other things, he makes account, that he himself draws nearest unto God. Therefore to do this causlessly (for *not the seperation but the cause makes the Tertullian: Schismatick*) though out of errour, or scrupulositie, is evill; more, to do it out of wantonneffe of mind, or lust to contend, or affectation of singularitie; most of all, to do it out of proud contempt, or cruell revenge against others.

CAP. XIII.

Of Truth, and Falshood.

Scaliger.



Truth is either naturall, or morall. Naturall *Truth* stands first in the conveniencie, and agreement of the notions of the mind with the thing conceived; and secondly, of the means of manifesting it (especiall speech) with the thing to be manifested. Morall

Truth stands in the conveniencie, and agreement of a person with himself: namely of his heart with his tongue, and speech. The same consideration is to be had of *Truths* contrarie, in its kind; which is *Falshood*. Whereupon also it comes, that a man may sin, and speak *falsly* not onely in speaking that which he knows, or may know to be *false*, for what end soever he speak it, yea though it be, that he may not deceive: but also in speaking that which is true, in it self (if he know it not) that he might, or so as he may deceive by it.

Austin.

Ambrose.

All truth, by whomsoever spoken, is of God, and of his Holy Spirit, the Spirit of truth, in some its manner and degree of working. Whereupon it followeth, that nothing true in right reason, and sound Philosophy, is, or can be false in Divinitie. The truth in the inferiour facultie is subordinate to that in the superiour, in all things; and comes short of it in many things; but can in nothing be contrarie unto it; seeing God, and his Spirits work, cannot be contrarie to himself. I ad, though the truth be uttered by the Diuel himself, yet is it originally of God. When he speaks a ly, he speaks of himself;

John 8.

himself; but when he speaks the *truth*, he speaks of God; who so far useth, or rather abuseth him, as to utter, and professe that which he hateth.

We ought to reverence excellent men, but the truth more, as Eusebius. Dionisius said of Nepos; and Aristotle of Plato, and Socrates. Aristotle. And good reason, seeing a main cause of our reverencing of men is their knowledg, and profession of the *truth*. No prescription (say the Lawyers) lies against the *Tertullian. King*: say we, with the Father, against the *truth*: which, by the Verdict of a great King himself, and his Nobles with him, is greater then the King; no space of time, no pa- *Ezra 3.* tronage of person; no priviledg of place, from which blind, or simple custom commonly getting footing, and growing into use by succession, is brought to coap with truth it self: and that the most violently, where the persons are the most bruitish, and godlesse. But our Lord Christ called himself *Truth*, not *Custom*: neither is *Falshood, Errour, or Heresie* convinced by *Noveltie*, but by *Truth*. This *Truth* is alwayes the same whilst *The God of Truth* is in Heaven; what entertainment soever it finde with men, upon Earth: It is *alwayes praise- Cicero.* worthy, though no man praise it; and hath no reason, or just cause to be ashamed, though it oft go with a scratcht face. They that fight against it are like the Floods beating upon the strong Rocks, which are so much the more miserably dashed in pieces, by how much they are the more violently carried. Though Fire and Sword assault it, yet will it not be killed, or dy: and though by violence it be buried quick, yet will it rise again; and if not before, yet when all Flesh shall rise again; and when *Truth*, which was first, and before *Falshood, and Errour*, shall be last, and abide for ever.

We must love, and attain to the knowledg of the *Truth* in our selvs, First; Left we be Clouds without rain
N 2
promising

promising that to others, which we our selves want : and must in our places, afterwards make manifestation, and profession of it : and not be like *the grave, insatiable* in receaving in, and barren in returning any thing back : but must be alwayes readie, as we see hope of doing good, to propagate it : like the Phylosopher, who being found fault with for disputing with all that he met with, wished that the bruite beasts also could understand him, that he might impart something even to them : yea in our kind, like God himself, that gives wisdom to all that asks it of him ; and to Christ the Lord that Word of God, and true Light) which inlightens everie one that comes into the World : and sometimes, even, when we see no hope of doing good, if dutie bind us, though hope fail us ; that so the *non-proficients may have cause rather to complain of themselves, for not learning ; then of us, for not manifesting the truth unto them.*

James 1. And albeit all *truth* is not to be spoken at all times : (*A* fool uttereth all his mind ; but a wise man keeps it in for afterwards) yet nothing not *true* at any time, or for any cause. He that hath but a right Philosophicall spirit, and is but morally honest, would rather suffer many deaths, then call a Pin a Point, or speak the least thing against his understanding, or perswasion.

Iohn 1. Prov. 29

Austin.

A man in pleading for the *Truth* may shew his judgment, and understanding best in the matter : but his grace, and godlineffe in the manner ; when he handles a good cause well, and the Lords cause after the Lords manner. Sometimes men pretend Gods *Truth*, and zeal for it, when indeed they make their pleas for *Truth* serv onely for hackneys, for their lusts to ride on, whither they would have them : Sometimes men seriously intend *Truth*, and yet mingle both with their good intention, and (it may be) true assertion also, such their personall

personall corruptions, and distempers, as Christ looseth more by their inordinatenesse that way, then he gaines both by their sound knowledg, and fervent zeal of, and for his *Truth*.

The most account a *ly* more shamefull, then sinfull : and therefore make it a matter of great disgrace, to *take the ly*, specially in the hearing of others ; and yet make it no matter of conscience to *make the ly* before God, and his Angels. Ah foolish People, thus to honour your selves, and other vile men (your likes) more then God himself, and the Angels with him : and with all, base in your Pryde ; who will rather bear the *ly* at your own mouth then at an others. When a man speakes against his knowledg, his own heart tels his tongue it *lyeth* : which to put up quietly, argues both a gracelesse, and an abject spirit. Whereas both grace, and true courage also may be shewen in bearing the *ly* at an others mouth, by overcoming such indignation, and anger ryseing thereat, as is harder to conquer then a Citty.

The Divell is the father of lyes : which whilst they, in the womb of whose heart he begets them, impute to other, and better causes mooveing them thereunto ; they are but like harlots, who for their credits sake, father theyr bastards upon honest men. Many things even good, may occasion *lying* (as all good, may do all evill) but no thing can bring it forth, and cause it, save the womb of our own corrupt heart impregnated by the divell. Now if both by the Law of God, and light of nature, it be *an abhominable confusion*, for a woman to lie down before a beast ; what is it for man or woman to prostitute themselves to Sathan for the gendring of so misshapen a monster, as a *ly* is ? And very rightly is a *ly* called monstrous, considering both the divels kindes, of which

John. 8.

Levit. 18.

Iob. 13.

1 Iohn. 3

Rom. 3.

Revel. 22

it comes, and also the disproportion in it, often between the speech, and the thing spoken; and alwayes between the tongue, and heart of the speaker. Neyther doth the goodnes of the meaning, though never so good, excuse the evill of the doing, when as a ly is told. He that *tels a ly for God, is an acceptor of persons, and God wil surely reprove him*, saith Iob. And no marvayl. *Since his own heart condemnes him, God which is greater then his heart, and knoweth all things, will condemn him much more.* And if a ly told, that through it the truth of God may more abound to his glory, procure just condemnation; what may they expect that use to ly for meaner, though good ends? He that tels a ly for a good end, puts the Divell into Gods service: which neyther his truth needs, nor his holynes will endure, but he that tels a ly for an evill purpose (as the most do to cover preceeding evils, which they are more ashamed to confesse, then to practise) helps therein the Divell in his own businesse. But *whosoever loves, and makes a ly hath no right to the tree of life, nor shall enter the gates into the holy City, but shall remayn without, with dogs, and sorcerers, and Whoremongers, and Murderers, and Idolaters*, we see with whom the Lord ranks lyers, what reckning soever the world makes of them, or they of themselves.

He that tels one ly is not onely the more prone to tell another, and so a third (which is common to all evill doers) but (for the most part) necessitated so to do for the covering of the former; as beggars cover one patch with another; and that a lesser with a greater, and often a simple ly with a false oath, as was Peters case. Besides, *he that is once taken in a manifest ly will hardly escape suspition when he speaks the truth, that I may not say with one that he deserves not to be trusted, no not in that*

that wherein he desires you would not trust him. Neyther doth he wrong himself alone for after time, but others also, *Plantius.* who speak the truth. By *somes* lying, others when they speake truly, are not credited: specially such as have any conformity with them in other things, that is oft seen in effect, which is said of the Host, that being once deceived by one that held his hat before his eyes, when he gave thanks, at meat, would never trust any afterwards that used that fashion. *Bernard.*

CAP. XIII.

Of knowledg, and Ignorance.

THe first lyne of the repayred Image of God in *Coloss. 3.* man, and that by which he is first united to God is sound knowledg: the second is the sincere love of the heart: which draw with them in the *Zanchy.* third place, the other affections, and senses of soul, and body. As the waggon is guided by the waggoner, and he by his ey: so is the body by the soul, and it by the *Math. 6.* ey of understanding, and knowledg. If the ey be single, the whole body wil be full of light.

To beleev a thing futher then we know it, is indeed impossible; to love it, lightnes; to hate it injustice; seeing it may deserv the contrary, for ought we know. *Tertullian.*

He that knows not in his measure, what he ought to know (specially in the matters of God) is but a beast amongst men: He that knows what is simply needfull, and no more; is a man amongst men: But he who knows (according to the helps vouchsafed him of God) what may well be known; and so far, as to direct himself and others aright:

aright ; is as a God amongst men. And to this purpose the
 Exod. 4. Lord tels *Moses*, that he *should be to his brother Aaron, in stead of God.* Such bear the lively Image of Gods wisdom.

The *knowledg* even of things evill is good, and the greater the better, so as it be neither experimentall, nor with approbation, nor have other infectious accessorie
 2 Cor. 2. joyned with it. The Apostle *knew Satans devises* better then the *Corinthians* did : And God (*onely wise, and good*) onely *knows* all the both *good and evill* of men,
 Prov. 15. and Angels. And so pleasing a thing is *knowledg* to reasonable Creatures, not unmeasurably degenerated
 Eccles. 11 (as *the light is pleasant to him that hath eyes to behold it*) that not onely they who strive to attain unto it by likely means ; but even many, who hold a course tending to all *ignorance*, and error, do desire it, as a naturall good : and if not much the thing it self, yet the opinion of it ; hating the imputation of *ignorance*, as a matter vile, and reproachfull. By how much the more monstrous are many, and grown out of kind ; who make reckning, that it concerns not them to get, or have any more *knowledg*, then is simply necessarie for the maintaining of a poore, barren, and half-bruitish life?

How many, specially of the meaner sort (to let passe mens secure, yea affected *ignorance*, in Divine things) would think it half curiositie in themselves, or others of their rank, to know the East from the West ; or what the reason is of the Suns setting, and rising again everie day ; though they see the thing continually before their eyes ? The punishment of *Nabuched-*
 Daniel 4. *nezzar* is upon such people, who had an *Oxes heart* in a mans body.

Of them that seriously desire, and carefully use means to obtain *knowledg*, the ends are verie different. Some desire to know that they might know; which is *curiositie*: Bernard. Some that they might be known; and that is *vanitie*: Some onely to make profit of their *knowledg*; and that is *covetousnesse*: Some, on the other side, to edifie, & better themselves; and this is *true wisdom*: And some withall, to do good to others; which is *godly charitie*.

The means to get *knowledg*, specially Divine; are, First to love it: If thou cryest after *knowledg*, and liftest up thy voice for understanding: If thou seekest her, as silver, and searchest for her, as for hid treasures; then shalt thou understand the fear of the Lord, and finde the *knowledg* of God. The second is the *knowledg* of our ignorance: It being an effect of Christs comming, that they, which see not (to wit, in the conscience of their own blindnesse) might see; and that they which see, might be made blind. To which joyn that of the Philosopher, that many more would attain to *knowledg*, and *wisdom*, if so many did not think, that they had already attained to it. A third is the fear of God, to which he hath made the promise of revelation of his secrets; and to teach such the way which they shall chuse: who will also set themselves the most carefully to learn it. A fourth is prayer, by which this *wisdom* and *knowledg*, as with a strong hand, is fetcht from Heaven. A fifth is the reading and meditating upon (specially) the Divine Scriptures, and withall, other approved Authors. For, as the affections are most moved by hearing, so the judgment is best informed by reading. The last means is the companie, and societie of wise, and understanding men: whereupon it was, that the Queen of Sheba pronounced the Servants of Salomon happy, which

O continually

continually stood before him to hear his wisdom. They who profit not in *knowledg*, and wisdom by conversing with *wise* men, are unworthy of their companie; and worthy to keep or keep with Oxen, and Asses.

Alciat.

Besides the forementioned meanes of getting *knowledg*; there is a mediocritie, and mean-nesse of outward estate not a little advantageable to this purpose: which if it be too low, and depressed, keeps down the disposition ingenuous, and apt to great things; as his *Emblem* imports, who holds a wing in the one hand; but hath the other clogged with a great stone. On the other side, a state great, and prosperous usually lifts up men above the love of *knowledg*, and learning; making them arrogant in themselves, and fastidious of the labour, and industry requisite for the getting of understanding; and oftens indangers the verie quenching of that spark of naturall desire, to become *wise* (which God hath kindled in all mens breasts) in bodily, and beastly sensualities. Hereupon it was, that *Plato* judged the *Cyrenians* by reason of their prosperous estate, incapable of any good information, and constitution of a Common-wealth by good Laws. *Man is in honour, and understandeth not; he is like the beasts that perish: and not understanding, he perisheth like the beasts, and worse.* Few of great state in the world, are humanly; fewer Divinely *wise*.

Genes. 3.

Plutarch

Psal. 49.

James 4.

Bernard.

The knowing to do good, and the not doing it, is sin: not because it is known, but because it is not practised: as meat undigested hurts the body, not because it is taken into the stomach, but because it is not by concoction turned into good nourishment.

Papists call ignorance the mother of devotion; and so make

make reckning, that, if they (the multitude especially) be *ignorant* enough, they are devout enough. But the Phylosopher, though a Heathen, who thought *all sin* *Socrates.* *to come of ignorance*, shot nearer the mark, then those left-handed Christians. And in truth, where the reasonable faculties of understanding and will come to work; the will therefore wills, or nills a thing, because it is judged good or bad in the particular, by the practicall understanding: whose office it is to direct the will in its choyse. For example. *Peter* though knowing, and judging it *in thesi*, and in the generall, better to confesse Christ, then to deny him; yet, being in the High-priests Hall, and in the midst of his enemies, thought it, in that particular place, and case, and state of things, better to deny his Master, then to confesse him: better I mean, not in regard of that *good*, which we call *honest*, and vertuous; but *profitable*, and cominodious, for his present peace. He neither would nor could have chosen the denying of him, but as a good apparent, and in shew.

Ignorance is not alwayes blame-worthy, but then onely, when we are *ignorant* of that which we should know. Yea, not onely some *ignorance*, but (which is more) even some *errour* is, in a sort, commendable: as when we judg of men, whose hearts we know not, by the outward appearances, which they make, though they be inwardly, and in truth, nothing lesse. So *Philip* charitably, and Christianly judged *Simon Magus* a true beleever, and *Acts 8.* accordingly baptized him; though in truth, he then were, and soon after appeared to be *in the gall of bitternesse, and bond of iniquitie*. In some other cases,

ignorance, though it justifie not wholly, yet excuses a fayling in part; and that more, or lesse, as the thing whereof we are ignorant, either is more, or lesse necessarie to be known of us; or can be known more, or lesse easily: and thus *the Servant that knows not his Masters Will, and commits things worthy of stripes, shall be beaten with fewer.* On the contrarie, there is an ignorance, which both shews, and makes the ignorant culpable of greater judgment. And that is either affected, or inflicted. Affected, when a man either of purpose shuts his eyes, lest he should take knowledg of the sin, which he loves, and is loath to forsake; or purposely neglects the use of the means of attaining to knowledg; or doth the things, upon which ignorance cannot but follow; as in making himself drunken: or fills the eyes of the minde with the dust of wilfull prejudice, and partialitie. Inflicted, when God to recompence former disobedience, gives men up to a minde void of judgment, in the things discernable by the verie light of Nature. Thus not to know, nor do the will of our Master, deserves double stripes.

Luke 12.

Zanby

Rom. 1.

C A P. XV.

Of Simplicities, and Craftinesse.

Simple persons are prone to suspect, that all wise men are *craftie*: and *craftie* mates to despise all honest men, as *simple*, and silly. The *simpleness* of the former makes them suspicious: and the naughtinesse of the latter causeth them to measure other mens shoes by their own last; and to conceipt, that none are honest, but for want of wit to deceav. But both experience, and reason teach, that *craftinesse*, and *deceit* argue men to be *Seneca*, conscious of their own *imbecillitie*, and weaknesse, one way, *Bodin*, or other; which makes them (Hare-like) to trust to the double, and turn, rather then to the right on course. And so, many of *shallow wits*, improving thoroughly, their skill to *deceav*, prove their *crafts-masters* that way: shewing that *craft* and *fraudulencie* stand more in the wills, then wits of men. I ad, that as *David* by seeming *besides himself*, deceived *1 Sam. 21* *Achish*: so many make advantage of their *simpleness*, to *deceav* the more easily. For, appearing *simple*, they are unsuspected: and though they be taken something *tardi*; yet if the matter be not verie foul; men are readie, in compassion of their weaknesse, rather to ascribe it to their *want of wit*, then of honestie,

And as this of *simple* appearance is one; so are their other singular engines of *deceit*; specially if they fall into the hands of such, as know how to use them. The first is the shew, and appearance of honestie, especially of Religion: and therefore the preamble of the *Whorish woman* Prov. 7.

for the inveighling of the *simple youth*, was, that she *had her peace-offrings upon her, and had paid her vowes*. And indeed, what good heart would suspect him of unfaithfulness with men, that seems entire with God, and to walk under the conscience of his presence, and judgment? A second is flatterie, by which even wise men are made fools, and led as it were, by the lip. By this the Devil brought our first Parents in Paradise into a fools Paradise, by bearing them in hand, that in following his counsell, they were in a way to *become as Gods*. A third is the mingling of some truth with falshood, and matter of *deceit* (as hucksters do their wares good with bad) that so *impostures may not be discerned by being viewed alone*. The last is to *keep touch in smaller things, that thereby men may take their opportunitie with more both ease, and advantage to deceave in greater; as is said of Fabius Maximus*.

Genes. 3.
Ireneus

Livius.

The safest way not to be *deceaved* by others, specially to our Spirituall prejudice, is not to *deceave* our selves: which till we do, no other can *deceave* us. Hence is it, that God in his Word so oftens warns us, that we *be not deceaved*, and that we *deceave not our selves, and our own Souls*. But and if we either put out our own eyes with our finger, through passion, or prejudice, or willingly wink at dangers, which we might foresee; who will pittie us, if we fall into the ditch of *deceit* which others dig for us?

Whilst *craftie* men *deceave* others, they themselves (though they little consider it) are most *deceaved* by Satan, whose instruments they are, fitted for his hand, & purposes. And what avails it the ravenous bird to devour that, which belongs not to her, if therewith, she her self be taken by the leg, in the Fowlers snare? Besides, even in respect of men, howsoever such *wily-beguilies* may for a time (if they *carrie close*) amongst other advantages, get the opinion of prudent,

prudent, and politick persons, and be accounted the more Petrarch
wise, by how much they have the more skill to deceave; yet if
their craftinesse come to be found out, and appear; they
become oftens a prey to all, & alwaies a scorn to the most
simple; like the wily fox who being once caught, hath his skin Lord Wil-
pluckt over his ears, where with everie fool will have his cap louchy.
furred, as a worthy Lord was wont to say. Such are heirs
apparent to Achitophels comfort, and reward. 2 Sam. 17

His rule was peremptorie that said, *A wise man will not Seneca.*
deceave, nor cannot be deceived: So was his profession both
of wisdom and honestie lowd, who chose this Motto,
Fallere vel falli res odiosa mihi: And though usually it be
worse to deceave, then to be deceived (though Austin (and Austin.
who not) met with many that would deceave, but never with
any that would be deceived) as a sin is worse then a crosse:
yet whereas to be deceived is alwayes either a crosse, or a
sin, or both; a man may, in some case, and manner deceave,
without either; as did Athanasius the President Lucius, who Eusebius.
pursuing him, and approaching neer the boat, wherein he was,
asked for Athanasius, and was answered by him (whom he
knew by name, but not by face) that Athanasius was hard
before him, and that if he made hast, he might presently over-
take him: who thus escaped, deceaving his Arian persecu-
ter, by speaking nothing but the truth, and that both wise-
ly, and with good conscience.

CAP. XVI.

Of Wisdom, and Folly.

Some have been found not onely contented with, but glorying in the name of irreligious, and dishonest : but hardly ever any were willing to bear the note of *foolish*, or *unwise*. And even of them, in whom is found some true love of vertue and goodnesse, how few are there, that either indeed do, or would be thought to do any thing, in fauour thereof, which might, in the least degree, impeach the credit of their *wisdom*, in the eyes of the partiall world? So fain would all be counted, though few, in truth, be *wise*. The main reason of this seems to be, that whereas the want of *wisdom* imports impotencie, and inabilitie; Irreligion, and dishonestie are by election, and free choyse. The pride of men, if Gods grace correct it not, makes them more impatient of a want either inward, or outward, arguing them to be weak, and impotent; then of a grosser vice in either, upon their own free election, and choyse of will. And hence it is, that many boast of things done by them for some particular advantage, which they know to be evill, and unlawfull.

It is the first, and a great point of *wisdom* to know wherein true *wisdom* stands : specially, seeing that the thing, which God calls *wisdom*, and which the world calls *wisdom*, are as different, as Heaven, and Earth; yea as Heaven, and Hell. That cannot but be best, which God so valueth. It is known from the Worlds *wisdom*, by first,
its

its object : Secondly, the properties which attend it : Thirdly, the School where it is learnt : Fourthly, the end to which it tends. The object is Christ primarily, who *of God is made unto us wisdom* ; and *in whom are hidden all the treasures thereof*, which the Gospel the *wisdom of God* openeth unto us. He that knows Christ aright in the Gospel, knows both God, and man, and the most gracious, and glorious effects of both united in one. Secondly, *The wisdom from above is first pure, then peaceable, gentle, and easie to be entreated, full of mercie, and good fruits, without jangling, and without hypocrisie* : The other is clean contrarily qualified : thick, and muddie with lusts, and monstrously compounded, arrogant, self-willing, and self-loving, inexorable, quarrellsome, craftie, and cruell. Thirdly, The *wisdom of God* is learnt in the School of Christ, and upon the Book of Holy Scriptures : the other hath so many Masters, as there are corrupt either lusts within a man, or customs in the World. Lastly, The *wisdom of God* teacheth to provide surely for the Spirituall, and Eternall state, though with prejudice to the bodily, and temporall : The other bids, make sure worke for the flesh, and pinch not it, though the Spirituall man speed hardly by it. He that will be *wise to God*, must be a *fool to the World* : which yet makes him not a *fool* in worldly affairs, but skillfull how to order them aright, both for the Spirituall life, and naturall also, as far as it is subordinate unto it.

The high-way to *wisdom* Divine or humain is to observe and consider the reasons, and causes of things. He that beleevs a thing because God affirms it, shews faith ; he that does it because God commands it, obedience : but he that joyns with these the reasons of the Doctrine, or exhortation in the Word gets into his heart the props of *wisdom* against the storms of temptation both of unbelief, and

disobedience. So in humain affairs, he that minds, or remembers things to be thus, or thus, gets skill in the things : but he that observs, and learns the reasons, and causes why they come so to passe, or are so done, he takes the right course to become *wise* in the matter, of what kind soever.

Plutarch A *wise* man is the same, though his outward state be changeable, yea changed from a prosperous to an afflicted, or the contrarie way : els he but hits right at aventure, when he doth well in either of both. His condition is rather happily fitted to him (as the howre once a day comes to the hand of the Clock that stands alwayes still) then he to it, by true *wisdom*. A *wise* man will *wish the more prosperous state, but fear the more afflicted*, and use that which falls, and his *wisdom*, in it. The Sayler, which wants skill, may misse his course, or drown his Ship in a fair wind ; but he needs most skill in a tempest : So is the *wisdom* of a man most seen in the right guiding of himself, and his affairs in a stresse of trouble, and affliction. I have seen it in experience, that many, specially women, and women-like men, who have shewed forth much goodnesse in a quiet, and prosperous state of things, if any great storm of tryall have happened to have overtaken them ; have, through the want of *wisdoms* chart, and compasse, lost all, and not onely been altogether uncomfortable, but above measure, burthensom both to others, and themselves. The Apostle by the work of the *wisdom* of
Philip. 4. God *knew both how to be abased, and how to abound.*

He that is not *wise* for himself first, cannot be *wise* for another, either in bodily, or spirituall things ; though he may do him good in both. But that is rather by occasion, or in humour ; then upon ground of true *wisdom*. God, and nature, which teach everie man to *love* himself most ;
 and

and his neighbour (truly and heartily) *as himself*; teach him withall, to use his best wit, and skill, for the promoting of his own welfare. By love of himself I do not mean that ravenous *self-love*, which eats up all *love of God*, 2 Tim. 3. and of other men, save for a mans self: but that affection of created nature, enclining everie man to procure his own true welfare, to his power, everie way. The former is rather *hatred* of a mans self in effect; whatsoever the Prov. 29. positive affection be: But now, the question is, what this *himself* means. *Himself* is not his worldly riches, nor honour, nor any the like appurtenance; but his Soul, and body in a convenient state, and constitution, to perform good duties, and to obtain true happinesse. He that is *wise* for this *himself*, is *wise* to God, and for other mens true good. But for that other common, and commonly called *self-love*, in which men *foolishly* mistake, by takeing that for themselves, which is not: The best that can be wished to such, is, that they have little *wit*, and lesse authority: and that specially considering the deepest *wisdom* of such vermin is, not to care, how much, and in how great things they harm others, so they may benefit themselves never so little, in comparison; like the thief, that to get the Gold-ring, would eat off the finger upon which it stuck close.

If the wealthiest life were the best, *wisdom* were not so much to be desired; considering how many meer *Nabals*, and rich *fools* the World hath. And if the merryest life were the best, it were better to be a *fool*, then *wise*. The Eagle continually gnaws the heart of Prometheus: And in much *wisdom*, is much grief; so as he that encreaseth know- Eccl. 1. ledg, encreaseth sorrow, saith the *wise* man, out of his own experience: Whereas, on the contrarie, naturall *fools* (and many artificiall *fools* also) almost alwayes laugh, and are

- merrie; as having neither grace to mourn for sin, nor
 Chapt. 2. wit to be much troubled with crosses. But for all that,
wisdom excelleth folly, as far as light excelleth darknesse : yea
 for that, if there were nothing els : Seeing by the sad-
 Chapt. 7. *nesse of the countenance the heart is made better* ; whereas
the laughter of fools is like the crackling of thorns under a
pot.

There is in truth no greater recreation in the world,
 then to converse with wise men. Yet many cannot
 Cartwright make themselvs merrie, without a fool : though Salo-
mon amongst all the vain delights, which he could devise, or
procure, gat not a fool to make him merrie with. Such
 companions of fools might for the most part save that
 charg, and say that in earnest, which a wise man said for
 Seneca. fashion : *When at any time I would be merrie with a fool, I*
laugh at my self.

Salomon in his Proverbs uses to call good, and godly
 men, wise ; and wicked persons, fools : partly, because
 there is folly, and madnesse too, in all wickednesse ;
 partly because *the fear of God is the beginning of wisdom*,
 as both making men carefull to learn their duties, and
 Psal. 25. having a promise of *direction in the way that they shall*
chuse : and partly to free true pietie, and goodnesse
 Acts 17. from the reproach of folly, and simplenesse cast upon
 Rom. 1. them by worldly-wise men : who, as the Heathen-wise
 counted the Doctrine of the Gospel foolishnesse, so do
 these worldly-wise judg all true conscience of it, and
 obedience unto it to arise from want of wit, and super-
 stitious simplicitie. But say men what they will ; the Go-
 Deut. 4. *spel is the wisdom of God* ; and the obedience of it, *the wis-*
dom of Gods people, in his sight, and in all theirs, that judg
 aright : which to neglect, and true happinesse in it, is
 the madnesse of folly.

We say of some, that *they have good wits, if wise men had them in keeping.* But as wooden daggers are fitter for some, then those of Iron, and Steel; so a blunt wit is indeed fittest for him, who wants discretion, and wisdom how to use it: without which the sharp is as dangerous, as is the sharp Knife in a Childes hand, or Dagger at a Fools back. And as sharp wits without wisdom are dangerous, so are they pernicious without grace: serving to make men, both more incorrigible, and more inexcusable, and fitter Instruments of the Devil, for mischief: even *as the fat soyl unordered brings forth greatest plentie of thorns, and weeds.* *The Serpent was more subtile then any beast of the Field: Genes. 3.* and of him before the rest the Devil made choyse to deceave by: who accordingly so well fitted his turn at the first, as ever since he hath well liked, and much used such subtile, and Serpent-like Instruments for mischievous purposes. But *the Serpent, who was more subtile then other beasts, was also cursed by the Lord above all other beasts:* and so are those Serpent-like men: for whom how much better were it, if they had been born Ideots, and naturall Fools; then to abuse Gods good gifts of naturall wit, to the dishonour of the giver, as they do?

CAP. XVII.

Of Discretion.



Discretion is a skill enabling a man to improve himself in all his affairs, and whatsoever he is, or hath, to best advantage, according to variable circumstances, and occasions. Sapience, or wisdom stands in bare contemplation of things excellent gathered from principles, and conclusions: Prudence, and discretion are for practise: which if we will distinguish; the latter, discretion, is to be restrained to things fit, or unfit. This discretion is neither wit, nor wisdom, nor learning, nor any Art liberall, or illiberall; but that which shews how to govern them all conveniently, & everie other thing with them: like Iphicrates, who was neither legionarie Souldier, nor Archer, nor Targeter, but one that could rule, and use all these.

Plutarch

And of such use is this *discretion*, in the whole course of our life in regard of the infinite varietie of circumstances, according to which particulars are performed conveniently, or inconveniently; as that we may daily observe men, of lesser meanes for the World, as riches, trading, and skill in faculties, and yet doing well in it, yea better by *discreet* managing their little; then others, wanting this *discretion*, with far greater helps, and measure of means otherwise. Yea, even in Divine matters, some of lesse knowledg, zeal, diligence, and other generall graces, by the benefit of this particular vertue, are found more serviceable to God, and profitable to men, then others wanting it, though far exceeding them in the former. *Discretion* is to be preferred before

before wit, or art, or learning; and onely comes after goodnesse in worth.

As the Serpent-like generation (specially where truth and honestie goes with a scratcht face, and is in disgrace of the times) esteems men square & upright in their courses, for witleffe & silly : so mult the more shallow-headed take heed, that they sensure not *discreet* cariage, and handling of things, for craftie, and dishonest : considering that other men may do that in good, & honest *discretion*, which they, by defect thereof, could not do but in evill conscience. The same honestie, & sinceritie may continue in a man, though in *discretion* applying himself diversly, to diuers occasions : as the hand remains the same, whether closed into a fist, or extended abroad, or bended this, or that way, as occasion serves. Seneca.

Of all enemies this vertue hath none greater, then pride ; which deprives men (able otherwise) of much, and fools of all use of *discretion* : as making them either rash, by which they do not ; or so presumptuous in themselves, as they will not restrain, and humble their understanding to due consideration of circumstances of conveniencie ; in the ordering whereof *discretion* stands. And hence it is, that proud persons above others, fall into many things uncomely, and inconvenient. On the contrarie, *God guides the humble in* Ps. 25. *this way of discretion*, amongst others. Lastly, as the *discerning of Spirits* is one of the gifts of Gods Spirit ; so are we by 1 Cor. 12. prayer to beg at his hands this grace, that we may be enabled to *discern* both of persons, and things which differ, so Phil. 1. far as concerns us in our places : without which we go but by peradventures, and may do more harm then good, even when we both mean well, and do the thing which is good in it self, if unseasonably.

CAP. XVIII.

Of Experience.



Nely God is not taught by *experience*, to whose knowledg all things are present at all times, and before all times. But there is no Creature so perfit in wisdom, and knowledg, but may learn something for time present, and to come, by times past.

Seneca.
Politian.

The day following (saith one) is *Shcoller* to that which went before. And the vertue (saith another) which Nature denies, experience brings to wise men. So as, though it be the *Mistresse of fools*, who will learn no wisdom, but that which is beaten into them with rods, through a torn skin: yet are the wisest taught many things by it, and so become of commendable admirable: as *Antigonus* being asked, who was the best Captain in his time, answered, *Pirrhus*, if he grew old. And even experience teacheth, that there are many particulars, and those tending both to our naturall, and spirituall state, which neither our own wit, art, studie, or conscience, nor the information, counsell, or example of others can teach us; which yet we learn by this dull *Mistresse Experience*.

Plutarch

This, if it be ripe, and but ioyned with any indifferent capacitie, and diligence, to compare together events past, and present occurrences; will affoord better help for direction, in doubtfull cases, then
any

Any other ordinarie rules : as a man can better in the dark finde the way, to which he hath been used, then another that never went it can do, by the best Instructions, and directions that can be given him. And it seems to have been one end why God gave our great grand-fathers in the first Age of the World, so long life, that by *experience, and observa-* *Iosephus.*
tion they might learn the skill, and art of sundry courses, specially of the Starres : the knowledg whereof otherwise (without myracle) would hardly, if at all, have been attained to. I conclude upon the premises, that men of *experience* (with which wit, and sometimes authoritie without wit, is still at jar) are not lightly to be gainsaid, or neglected in their facultie : seeing *experience* is gotten by sense, which easily errs not in its proper object : whereas the discourse of reason is verie subject to sway in inferring and concluding of things. Yet hath this plodding guide *experience* this danger in it, that it leads men on in the beaten way to which it hath been used, without due consideration of such variable circumstances, as fall in, and make cases past, and present, though alike in generall nature, yet in particular applycation, and consideration verie unlike : of which differences wit, and art make men more able to discern.

Though *all knowledg be good* in it self, as tending *Austin.*
to perfect the understanding : yet *the getting of it is not alwayes good* ; as when it is gotten by *experience of punishment, specially of sin :* as our first Parents got the *knowledg of evill* both wayes, to their, and our cost, in *eating the forbidden fruit.* A man may buy Gold ; so may he *experimentall knowledg* too dear.

Eccl. 1. *Salomon seeking by experience to try the delights of all things*
 and 2. *under Heaven, & being too bold in wading in that stream,*
 that he might know the depth of it, fell in, and without
 Gods speciall helping hand, had been drowned therein
 for ever. Wofull then is the *experience*, which is gotten
 by sin, and miserie, our own, or other mens either : like
 Tertullian. that of *Hexophilus the Physition, that butchered six hundred*
men, that he might search into mans bodily nature : destroying
man, that he might know him.

The Servants of God are sometimes so pressed with the
 sense of present temptations, as that their speciall com-
 fort ariseth from the recourse they have to the *experience of*
 Ps. 77. *the dayes of old, and yeers of antiquitie : considering that God*
casts not off for ever, nor forgets to be favourable to his any
more. So some in age, and under temptations, have recea-
 ved more comfort from their former *experience*, though of
 a weaker measure, of grace, in their Childhood, then they
 could of a greater, in their riper yeers.

CAP. XIX.

Of Examples.



He rules in some Sciences, especially specu-
 lative, and for truth onely, are grounded
 upon *examples*, and gathered by wise obser-
 vation, and induction of particulars : but so
 are not Divine, and Morall rules. Neither
 is any thing to be reputed good, and just in
 it self, and so *exemplarie* to us, because such, and such men
 have done it : but they have done it (if doing their dutie
 therein) because it is good, just, and lawfull : and so are
 unto

unto us *examples* of Faith, patience, mercie, and the like; as they in their particular courses expressed these, and the like vertues; and not otherwise. Onely he, that can do nothing but good, is our absolute *example* in things which concern us.

Particular facts commended in Holy Scripture are generall *examples*, and binde to imitation, *when* either *Greenham?* the same thing is *elsewhere* commanded in generall; or where either the ground, or drift, or equitie, of the thing in generall. And thus the verie both myraculous, and meritorious works of Christ (though in their particular nature, causes, and ends inimitable) are so far forth our *examples*, and to be followed by us, as the Holy vertues of Faith, patience, and obedience towards God, and of love, and compassion towards men shine forth in them.

Morall *examples* serv first for confirmation, and commendation unto others of the truth, and goodnesse contained in precepts; and are therefore called by some the *pledges of rules*. Secondly, for direction in particulars agreeable unto precepts, but not expressed in them. Thirdly, to till men on in obedience active, or passive: for even lazie travellers will hold out with good companie, which beat the path before them. And this help *examples* specially affoord, by taking away the excuse of frailtie, that we are readie to make, against the obedience, which yet we confesse, and are convinced that we owe. *Calvin.* Now the presidents, and *examples* of godly men, as of Abraham the Father of the Faithfull in beleeving under hope *Rom. 4.* against hope; and of Job in keeping patience in extremitie of tryals, and the like, are as a Cloud of witnesses *James 5.* going before us, as did the Pillar of Cloud before the Israelites in the Wildernesse to shew them the way: and *Hebr. 12.*

do testifie against our withdrawing hearts, that other frail men, as we are, by the power of the same grace of God, whereof we are made partakers, *have performed due obedience unto God*, in such, and greater tryals, then ours are : So that as in precepts we have the Word of God, and his will in it to direct us ; so in those patterns of godlinesse we have his work, and, as it were his visible hand reached down from Heaven to lead us in the way, which by his Word we are appointed to walk in. By which if we profit not we take the Name of our God in vain both in his Word, and Works ; in which he makes himself known for our good.

He who makes another his *ensample*, really acknowledgeth both the want, and the desire of that perfection in himself, which he *imitates* in the other. And so

Plutarch *Parmeno* in his (how artificiall soever) *imitating of the gruntling of a Sow*, aymed but at a swinish perfection : The like is to be said of childrens playing of Bulls, and

Lord Willoughby. Bears, and Horses. To which purpose tended the saying of a great Lord, that *Womens imitation of men (as their perfection) in apparrell, gesture, and the like, might better be born ; then mens effeminate, and degenerate imitation*

Plutarch *of Women*. Which also the practise of *Lycurgus* confirmed in trayning up maids in manly exercises, and making them thereby, after a sort, masculine ; whereas usually by riot, and wantonnesse, men are transformed into women, and made feminine.

Many think themselvs good enough, if there be any worse then they : But we should not strive with the worst, but with the best rather ; makeing apace, and as fast as we can, after them, though we come never so far behinde them, in wisdom, and goodnesse : as the Apo-

1 Cor. 11 *stle* exhorts the *Corinthians* to be followers of him, as he was of

of Christ. Yea, further, as *Eupompus* would imitate Nature, *Plutarch* and no workman in Painting: So neither should we stint our endeavours, and desires absolutely at the degree of goodnesse, to which any meer man is come before us: but should aym at the verie perfection, which the Law of God requires. Men in shooting aym at the White, though sometime they misse the But. Onely the Law of Psal. 19. God which onely is perfect, must be made by us the absolute rule of our life, and wayes.

As Land-marks are set up by the Sea-shore not onely to teach men which way to take, but sometimes also which to leav: So are sundry *examples* even of good men propounded in Holy Scripture not for imitation, but for warning. And a verie preposterous course it is to follow good men, wherein they do evill: which they that use, are like unto Apes, and Dotterels, that are aptest to imitate men in their mops, and mows, and unseemly gestures. And if it were folly in the *Persians* to *Plutarch* esteem such men the fairest, as had hooked noses, because *Cyrus* their King had such a one: It is meer madnesse in Christians to deem vices vertues, and errours truths, or either the one or other to be embraced, through superstitious admiration of some mens persons, in which they are found. But as the *Egyptians* following the *Israelites* with the *Exod. 14.* dark part of the Cloud towards them, were drowned in the Sea, which the other passed thorow safely: so they who follow good men in their faylings, and not in their vertues, shall surely be punished, when the other escape. Notwithstanding, although *examples* of others great, and antient cannot make sins to be no sins: yet doth it *some-Beza.* thing lessen their blame who are misled by such guides; as it was in the Polygamy of the Patriarcks; and both hath been, and is in other the like traditionall evils.

Some pretend the *examples* of good men in their faylings, for the excuse of the evils, which they themselves have a minde to do, and would do, though none ever had done them before them, or should do them after them : Others are indeed misled by their aberrations. In both the Devil shews himself his crafts-master. And hardly can he more improve evill, then when he so works, that a good, or great mans vertues (which he cannot abolish) should countenance, and commend his vices to others. By how much therefore the more any person excelleth in knowledg, wisdom, vertue, or authoritie ; by so much the carefuller must he be, that he furnish not from thence the enemy of Gods glorie, and mans salvation , with weapons of advantage for evill, from whence the speciall means of his overthrow therein, are to be taken ; as, by Gods appointment, they are, from great, and good men. And if any thing possibly could, surely this would make the verie Saints in Heaven sorrowfull for their faylings upon Earth ; that others having by their *example*, or other provocations, been drawn to evill (whereof they never repenting, as the principals did) do for the same suffer the eternall wrath of God, which they by true repentance have escaped.

Examples of Superiours are strong coards to draw on others, either to good, or evill : in which regard, it is rightly said, that *great men have no small either vertues, or vices* : with which that of *Austin* consorts ; *The joy for the great, is great, if they be good, because it is not for them alone.*

Austin.

Gal. 2.

So on the contrarie, when *Peter* dissembled for fear of them of the Circumcision ; not onely the other Iewes dissembled likewise with him, but *Barnabas* also was carried away with that their dissimulation. How good were it for inferiours,

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that Superiours minded this, as they ought? How much better for themselvs? That they might be warned to take heed, that they encrease not the guilt, and extent of their personall sins by making them *exemplarie*. He that having many standing under him, falls from aloft, may easily bruiſe others beſides himſelf, with his fall. And if the blinde do lead the blinde, though both fall into the ditch, yet the guide falls under; and ſo is preſſed, beſides his own, with the others burthen, that falls after, and upon him. As, on the contrarie, he that furthers others by his holy enſample, in vertue, and godlineſſe hath his part in their goodneſſe alſo both in the eyes of God, and men.

CAP. XX.

Of Counſell.



Counſell, by which we conſider wiſely, whither, Keckerm what, and how things are to be done, for profitable ends, is a ſacret thing; and withall ſo Menander neceſſarie to be taken not onely with God, and a mans ſelf, but with others alſo; as that Salomon, though peerleſſe in wiſdom, yet had his Counſellors about him. Without counſell people periſh, and purpoſes are diſappointed; but in the multitude of Counſellors there is both ſafetie, and ſtabilitie. It is Gods peculiar to be all-ſufficient in himſelf whether for wiſdom, or otherwiſe. No one man but ſtands need of another; and if for little els, yet for counſell.

He that gives counſell to another, therein ſtands in the place of God, who is the Counſellor, and whoſe Mine,

1 King. 12.
Prov. 11.
and 12.

Eſay 9.

Prov. 8. *Mine, Counsell is, and sound wisdom.* This, he that gives advice, must well weigh, that he neither dishonour the wisdom, and goodnesse of God, whose place for the dispensing of these attributes, he sustains therein; nor wrong him, by whom he is so far honoured, as to be sought to, as Gods mouth. And so must he also that takes *counsell*; that he may neither seek it at Fools, which none but Fools will do; nor at godlesse persons (specially in matter of conscience) which he that doth, desires to deceay himself, and to mock with God. Now of all *Councillors*, in whom any wisdom, and goodnesse is to be found, the peremptorie, and bold are most dangerous: whose custom is to put men upon extremities, happily fitting their own venter-som disposition, but oftens above the strain, and strength of their friends, or reach of reason either. Whereas *Councillors*, specially in more difficult, and dangerous cases, should both verie sensibly apprehend the difficultie, and danger of the thing in deliberation; and withall be careful, that they spur not on their friends whom they *advise*, above their pace, lest they tyre them by preposterous reinforcements, and put them upon such difficulties, as they are not fit to struggle with. Warinesse is best in advice; and boldnesse in execution.

Panormit. *Dead men* (to wit, in their Books) were accounted by *King Alphonsus*, for the best *Councillors*. And indeed so are they in regard of one of the best properties of a good *Councillor*, which is sinceritie, and impartialnesse. A vertue rare, specially in inferiours, who too oft look asquint in their *counsell*: as either casting how to advantage themselves in *counselling* others; or in following the direction of

1 King. 22 *Achabs messengers to Michajah*, by speaking that which is good to, rather then for the King. Which latter calamitie befalls great men not onely by base perfidiousnesse of flatterers,

terers, but oftens by a just judgment of God punishing them with their own desires, and so ordering, that *they that seek shall finde* such as may rather deceive them by flatterie, then trouble them with the truth. Yet in these *dead Counsellors (Books)* there is wanting a lively, and likely discerning of such particular circumstances, as must be observed, and gathered by present discourse, that men *counsell* not at adventure; which no Books can sufficiently provide for. In *Books* we best learn generall grounds of direction; but that skill is imperfect, & must have joyned with it a large, and piercing discourse of the *Counsellors* mind, who by comparing together things past, and present, with due respect to singular circumstances incident, is able probably to gather things to come; in which the life of *counsell* consists.

Some will eloquently propound, and earnestly persuade to good and profitable courses in generall; but in the mean while, give no direction, how or by what particular means to prosecute them, for the attaining to the desired end. Such *Counsellors* are like him that is earnest in perswading with a traveller to hold the right way to the place, where he would be; but shews him not which it is, and what are the marks of it: Or to him, *who trims the Plutarch. Lamp diligently, and fits it to burn, but poures no Oyl into it.* As we understand even most necessarie things in vain, except *Erasmus.* We love them: So blinde love (which alone in effect, the bellows of loud, but windie perswasion kindles in the breasts of many) *avails nothing, where knowledg guides us not* in our way.

The fewest of them that ask good *counsell*, do mean indeed to follow it. Some ask *counsell* onely in good manners, and to make shew of respect to friends: Others for a *Ierem. 42* colour, that they did nothing, but having first heard, what *Ezech. 14*

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such and such (it may be, wise and godly) could say about it : And not a few, though they pretend to ask, yet indeed intend rather to give *counsell*; that is, to have the courses allowed by others, which they themselves affect. A man may have divers ends, in requiring the *advice* of others, and all of them honest, and lawfull ; provided he alwayes keep his heart free to receav either information, or confirmation, or reformation from others, upon good ground.

Three sorts of men though standing most in need of *counsell*, are many of them most incapable of it. First, They in great prosperitie ; Secondly, They in extream affliction ; And thirdly, Such as are weak, and simple. They of the first sort are, for the most part, high minded, and lifted up in themselves (*Nabal-like*) above the good *counsell* of other men, presuming, that they are able enough to direct themselves. The second are commonly either obdurate, or melted in their miserie ; like Wax, either too hard to receav ; or too soft to retain any impression, as the
 1 Sam. 25
 Exod. 6. *Israelites for anguish of Spirit, harkned not unto Moses* the messenger of their deliverance. The third are partly incapable of *advice*, through simpleness ; and partly suspicious, either lest they should be circumvented by their friends close-minding their own ends ; or els thought weak, and too simple to govern, and manage their own affairs : by which prejudice it comes to passe, many times, that they become wilfull, and headie ; because they would not be thought simple, and unable to direct themselves.

It is a rule, wherein many wise men have agreed, that *it is more available for the Common-wealth to have an evill Prince, and good Councillors, then a Prince good, and vertuous, with corrupt Councillors about him ; for that, it is more like, that one should be bettered by many, then many be corrupted by one.*

one. But the mischief is, that such as are nought themselves will make choyse usually of such *Councillors* as themselves are, rather to flatter, then better them : as contrariwise, the good commonly, will chuse such, as may further them in goodnesse.

When a thing verie inconvenient, and absurd is propounded to us, it is not best alwayes to manifest any great dislike ; though we both have it in our selvs, and our reasons for it, never so present : except either urgent necessitie presse a sudden, and violent stop of the matter ; or that we have to do with him, whom we know we can over-
sway, by our reasons, and authoritie : lest by that course our friend take occasion to withdraw himself, and to conceal his affairs from us, and so to steal miserie closely, and, it may be, suddenly also, if he be bent upon his course ; for fear that our importunitie should bring hindrance to his purpose. But it is best, at first, to put off the thing, and to provoke to further consideration, and so to gain time, with some small manifestation of dislike for the present ; thereby, as it were, pointing, and making way for our after more vehement dissuasions. By which course we shall have our friends both ear, and heart more open to receave *advice* from us ; as conceiving, that we neither are forward to crosse his designe, nor caried against him, or it, in passion, contempt, or unadvisednesse.

CAP. XXI.

Of Thoughts.



En say, *Thoughts are free, and pay no tribute* : and this is true being understood of mens Custom-houses, where they cannot be searched, but as they bewray themselves by some outward signe, either word, or work. But so much the more watchfull we had need to be in our selvs, over those close commodities, lest we willingly feed a filthy, though secret sinck within us ; which in time will shame us before men, as it stinks in the mean while, where it is, in the Nostrils of God ; and men for it. Besides, if we do evill in word, or deed, men may help us, either by contrarie examples, or friendly reproofs, or hatefull upbraydings, or just punishments : but against sinfull, and unsanctified *thoughts* we have no help but from God alone, and our selvs, by his grace ; to whom alone they are known.

Everie *thought* of evill is not an evill *thought*, but onely such as to which we adjoyn either consent of will, or, at least, delight of affection. For besides the *thoughts* of, or about evill, which are either in pure speculation, or naturall consideration of the thing, or with averfensse of affection from the matter *thought* on ; there are *thoughts* meerly by suggestion from Satan ; who being a Spirit, and having such affinitie of nature with our Spirits, and Souls, can unite, himself, in his suggestions, with our imagination, after a manner by us unconceivable ; and offer unto us *thoughts* of great evill : which yet
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we may by grace so resist, as that they are to be accounted his sin, and our crosse onely, who are constrained to bear such temptations; as we are compelled oftentimes to hear, and bear the ill counsell of wicked men his Instruments, with sin in them, and grief in our selvs; but without our sin, if we no way hearken unto them: yea with commendation, both in the one, and other, in the victorie of Faith which we obtain over them. Indeed we are too readie to receav such suggestions; as tinder is to take fire; specially being subtilly fitted by Satan to our speciall inclinations, and occasions: and so must be more carefull either to prevent them by nourishing in our selvs an abhorring of them; or to quench them if they arise, by the stream of Holy meditations running in our hearts.

They whose words, and deeds are faultie, and evill, and yet plead their good *hearts* towards God, are like malefactours, who being convinced of theft, or the like naughtinesse, by plain evidence, to their faces; do appeal to the testimonie of such persons for their purgation, as they know cannot be found. If the hearts of such men could be seen of others, as their works, and words are, they would appear worse then they; as they do to God who seeth them. There is no evill in the mouth, or hand, which was not in the heart first, as the stream in the Math. 15 Fountain: *Neither can the flesh be corrupted, except the mind Ambrose be corrupt first.*

Men judg of our *thoughts* by our words, and actions: but God of our words, and works by our *thoughts*; accounting the thing whether good, or evill, as done in his sight, if once it be resolved on in the purpose of the heart; Thus *Abraham offered up Isaack by Faith*; and *Indas did that* Hebr. 11. which he meant to do. And as God judgeth of us, and of Iohn 21.

Prov. 12. our doings; so ought we to do our selvs. *The thoughts of Cartwright the righteous are righteous. And by these, good and evill men are best and truliest differenced one from another:* Whereas all outward works ly common; and are many of them oft exercised equally by good, and bad. No outward works are so good, but Hypocrites have done them, at times: And few, or none so evill, but some godly haue at some times (by temptation) faln into them. But how alike soever the outward faces of such sinfull actions be; the difference is great in the heart of the doer, and is so seen of God to be at the verie time of the doing; and by after and better fruits in their time, so manifested unto men afterwards, to have been at that time, when in the outward evill act no such difference could appear. But our onely comfortable course, and that by which our hearts are assured before the Lord, is, to provide, that in them may run constantly so strong a stream of holy purposes, and settled thoughts, as may both overbear the contrarie current of our flesh, and lusts; and also carrie with it our outward man to all good, and godly practises.

CAP. XXII.

Of Speech, and Silence.

Man is endowed above beasts, especially with reason, and with *speech* to utter it: without which, his reason, how deep, and profound soever, were little more profitable unto others (nor many times to himself neither) then a Spring hidden in the ground. Hence the *tongue* is called the *Index* of the *mind*: and as by the *Index* we know what is in the Book; so do we by the *speech* what is conceaved in the heart. *Out of the abundance of the heart the mouth speaketh.* And Math. 12. so readie is the passage from the heart to the *tongue*, as that what is conceaved in the one is usually brought forth by the other: neither doth any outward thing so soon bewray a man, as his *words*. Though *Jacob* brought Genes. 28. his *Brother Esau's* hands, and neck, and meat, and sauce, and smell, to his *Father Isak*; yet could he not bring his tongue and voice: And though a man put upon his hands the *Gloves* of dissimulation, and the *Shoes* upon his feet, and mask his face never so cunningly; yet can he hardly so tip his *tongue*, but, in a short time, a wise man will discover him, & discern whether he be good, or bad; specially whether he be wise, or simple. Great is the affinitie between the heart, and mouth: And so the Second Person in Trinitie is not called the *Work*, John 7. but *The Word of God*. Revel. 19.

Salomon in his *Proverbs* compares the *speech* of a wise, and righteous man to a *Tree of Life*, and to a *Fountain of Life*,

Life, and to many other pleasant, and profitable things.

Cartwright Which *must teach both them that speak to preserv pure that Fountain, and to prune, dig about, and manure, with all diligence, that Tree; that it may bring forth fruit to the hearers: And so must it teach them that hear, not to neglect that benefit, but to admit, and receav the words of truth, and wisdom, as seed, by which they also may conceav, and bring forth good fruit.*

Prov. 15. *A word spoken in due season is like Aples of Gold in pictures of Silver; And so a wise man must provide, that his words be not onely Gold for their worth, but also framed to silver-like opportunitie: There being a time*
Hugo. *When nothing, a time when something, but no time when all things are to be spoken.*

Psal. 1. That which is generally spoken of a *blessed man*, that he is *like a Tree that brings forth his fruit in due season*, may specially be applied to the *aples of the tongue, and fruit of the lips*. For the bringing forth of which, he that can observ and take a due season, shall as effectually promote his purpose, as he that takes his pull at the Bell-ringing. *Prov. 29* *A fool will utter all his mind, and is readie to burst, if he speak not whatsoever he thinks: But a wise man will keep a word for afterward: and will neither run before, nor neglect; but follow opportunitie.* Want of wisdom makes men commonly too forward in *speaking*, and over-much wisdom too backward. As the Bird oftens flies away, whilst the Fowler still seeks to get nearer, and nearer her: so doth golden opportunitie many times, whilst we wait too long for better, and fitter passage for our *speech*. It is better then to take a reasonable good opportunitie presenting it self, then to adventure the losse of all by wayting still for a better.

He that takes up the time (specially wise, and godly men being in the companie) with unprofitable (how much more, with ungodly) *speech*, besides the *account* which *he must give to God for everie vain word*, that is, for *Math. 12.* everie word not some way or other, profitable; greatly wrongs the whole companie, in hindring the *speaking*, and hearing of better things by his vanities; which are like ill humours filling the stomach, and taking from it both appetite of, and benefit by better meat. *Let not thy speech*, saith one, *be vain, but such as serves either to counsell, or to perswade, or to comfort, or to direct*: And the Apostle more Divinely, *Let no corrupt communication come out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.* He that doth this, is *Ephes. 5.* Gods Minister, in his place; and hath his part in the honourable prayes of that wise King, *into whose lips grace Psal. 45.* was poured.

He that can rule his tongue (considering how unruly an evill that little member is) is able also to bridle the whole body, *Iam. 3.* and is a *perfit*, and entire man, and he to whom no Christian dutie is impossible. This *he that cannot do, though he seem religious*, both to himself, and others, *deceavvs both*; *James 1.* and his Religion is in vain. If this rule were well minded, and rightly applyed; either more would bridle their tongues, or fewer seem religious to themselves, and others then do.

Many affect *speaking* in an imperious and commanding accent. Some out of familiar boldnesse with friends: But such may easily be *more bold then welcom*, if they have not both good knowledg of, and interest in their so commanded friends. Men write to friends, *Yours to command*, and offer their *service*: But they that will take all, either in substance, or ceremonie, which

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their friends offer, will wearie them in time. Some fools also affect masterfulnesse in *speech*, specially with underlings. And of them I have known some so swoln in the mouth, as they have thought, that if they gave their Servant a better name, then *Sirra*, or *Boy*, they lost of their authoritie. There are also which love to snarl, and use surly, and currish *speech*, especially towards inferiours, or equals either. It is pittie such are not over some great mens Dogs, to order, and govern them. Such become unfociable, and burthensom, and abuse the singular benefit of God, and Nature (the tongue, and *speech*) bestowed on men for the mutuall intercourse of their reasonable conceptions, and preservation of humain societie. On the contrarie, besides other benefits, there is nothing, by which men may at so cheap a rate purchase good will, especially at their hands, who are of a lower rank then themselvs, as by kind, and respective *language* : which made *Titus Vespasian* say (as he also proved the good of it by experience, gayning the opinion, and name of *The darling of man-kind*) that *A Prince should never send away any petitioner discontented*. And, albeit, as the saying is, *Fair words make fools glad*; yet so do they wise men also. Good *language* ioyned with reall performance, is as a pleasant fause to wholesome meat. Without performance, where abilitie is wanting, it ought to be as acceptable (though it stand us not in so good stead) as if the thing we desire, were done for us : and in that case we should account of good words, as *Diogenes* did of his wortles, which were for fause to other meat ; and for meat, when he had no other. And even where men fayl us in that, which both they are able to perform, and we have reason to look they should ; better we receav from them good words, then

Sueton.

then otherwise : seeing they carrie with them some appearance of respect to him, to whom they are used ; whereas the contrarie cast withall contempt upon his person ; which is more grievous to most men, then a moderate disappointment in their suit.

Words are like *Cloathes*, used first for necessitie, after for convenient ornament, and lastly for wantonnesse. Neither do harlots more strive to inveagle fools by wanton tricking, and trimming themselvs ; then do fawning Oratours, and word-wise men, to allure vain hearers, and readers (who, as one saith, had rather be strewed with flowers, then fed with fruits) by curious, and affected forms of speech. Such deserv (though they oft *Plutarch* get a better) the reward of the Harper, whom Dionysius pleased with hope whilst he pleased him with singing : and there an end of both. And truly I know few things by which men are either more puffed up in themselvs, as *Theodo-Theodore* ret taxeth *Chrysostom*, or purchase from others with lesse desert, greater opinion of excellencie, then by curious and affected eloquence, whether in pompous, or plausible speech, without weight of matter. This is vanitie in all subjects, and in Divine matters, profanenesse : And so the truly learned Apostle professeth, that his *Preaching* ^{1 Cor. 2} was not with perswasible words of mans wisdom, but in demonstration of the Spirit, and power ; that the Churches faith should not stand in the wisdom of men, but in the power of God. He that (without sound information of judgment going before) is either by eloquence, or earnestnesse perswaded to the liking of any course ; will, if he meet with an opposite Oratour more eloquent, and vehement, then the former, be as lightly dissuaded from it, and perswaded to the contrarie. As a woman over-curiously trimmed, is to be suspected ; so is a speech.

And indeed he that goes about by eloquence, without firm ground of reason, to perswade, goes about to deceive; and he that suffers himself so to be perswaded, is willing to be deceived. I may, and will do some thing for importunitie of *speech*, but if I like any thing the better, I follow passion, and not reason.

Cicero. He is rightly eloquent, who observing decorum, and tempering his stile according to his person, can speak fitly, fully, and eloquently of all things; temperately of mean things, and weightily of matters of importance: and not he that can magnifie his mouth above measure, and the weight of the matter; and draw Hercules his hose upon a childe's leg; which the wise King counted no matter of commendation. And besides affectation, in which men strain the strings of their *eloquence*, to make persons, or things as good, or bad; or as great, or small, not as they are, but as the speaker can; I have known some by an abused benefit of nature, and art, so impotently *eloquent*, as that they could hardly speak in prayse or dispraise of person, or thing, without doubling, and trebling upon them superlative synonomies of honour, or disgrace. Such Oratours would make notable market-folk, in crying up their own wares, which they meant to sell; and in making other mens, which they would buy, double nought.

Prov. 20.

Both length, and shortnesse of *speech* may be used commendably, in their time; as Mariners sometimes sayl with larger-spread, and sometimes with narrower-gathered Sayls. But as some are large in *speech* out of abundance of matter, and upon due consideration: so the most multiply words, either from weaknesse, or vanitie. Wise men suspect, and examine their words ere they suffer them to passe from them; and so speak the

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more sparingly : But fools pour out theirs by talents, without fear, or wit. Besides, wise men *speake* to purpose, and so have but some thing to say : The other *speake* everie thing of everie thing, and thereupon take libertie to use long wandrings. Lastly, they think to make up that in number, or repetition of words, which is wanting in weight. But above all other motives, some better, some worse, too many love to hear themselves *speake* ; and imagining vainly, that they please others, because they please themselves, make long Orations, when a little were too much. Some excuse their tediousnesse, saying, that they cannot *speake* shorter : wherein they both say untruly, and shame themselves also : For it is all one, as if they said, that they have unbrydled *tongues*, & inordinate passions setting them awork. I have been many times drawn so dry, that I could not well *speake* any longer, for want of matter : but I ever could *speake* as short, as I would.

Some have said, that *hurt never comes by silence* : but they Numb. 3. may as well say, that good never comes by *speech* : for where it is good to *speake*, it is ill to be *silent*. Besides, he that holds his tongue in a matter that concerns him, is accounted, as consenting. Indeed lesse hurt comes by *silence*, then by *speech* ; and so doth lesse good. Some are *silent* in weaknesse, and want either of wit to conceave what to *speake* ; or of courage to utter what they conceave ; or of utterance, where the other defects are not. They of the first sort are not desperately foolish, seeing they are sensible of their own want ; which is half the way to mending it : there being *more hope of such a fool, then of a man wise in his own conceipt*, that is thinking himself wiser then he is. Prov. 27. Besides, such have the wit to cover their folly ; and a *fool whilst he holds his tongue, is accounted wise* : whereas a *babbling fool proclaims his foolishnesse*. Chap. 15. For the second, though it be Chap. 12.

134 *Observations Divine, and Morall.*

- Seneca.* a miserie for a man to be compelled to keep silence, when he would speak : and that the prison be strait, where the verie tongue is tyed, yet he wants not all wit, who can for fear of
- Prov. 18.* danger hold his tongue, and not make his lips the snare of his Soul. Some again are silent in strength of wisdom, and others of passion. As deep streams are most still ; so are many, of deepest judgment ; through vehement intention of mind, upon weightie, or doubtfull matters ; whereas the shallower are lowder, and more forth-putting. And
- Plutarch* here the testimonie which *Spintharus* gave of *Epaminondus* hath place, that he met with no man in his dayes, that knew more, and spake lesse. Again, in some, vehemencie of passion, and affection dams up the passage of speech. The grief is moderate which utters it self ; that which is extream is silent.
- Seneca.*
- 2 Sam. 13* So *Absolom* hating his Brother *Amnon* to the death, spake neither good, nor evill to him. Lastly, there are who can bridle their tongue in discretion ; and know, not onely how to
- Eccl. 3.* take the time to speak, but also the time to keep silence : which surely is no small commendation in a wise, & able person. And this the Phylosopher knew well, who, when all the rest of his fellows (being ech to present the King with some notable sentence, or other) were forward to utter everie one his ware, desired of the Kings messenger, that it might be certified in his name, that he had skill to hold his peace, when others were forward to speak.

CAP. XXIII.

Of Books, and Writings.



Writing is the speech of the absent : and even he that gives a *Writing* into the hand of another, to be read by him ; thereby, after a sort sequesters his person from him, and desires to speak with him being absent ; and that to his advantage, if his personall presence and speech may endanger either contempt, or offence.

The Lord God in providing, that the *Books* of Holy Scriptures should be *Written*, effectually commended the *Writing*, and reading of other *Books* touching all subjects, and sciences lawfull, and lawfully handled. For though the difference be ever to be held between Divine, and humain *Writings*, so as the former may worthily challeng absolute credence, and obedience, as breathing out onely truth, and godlinesse ; whereas the other are not onely to be learned, but judged also : yet even in humain *Writings*, the truth in its kind, is taught commonly both more fully, and more simply, and more piously, then by speech. For howsoever the lively voyce more pierce the heart, and be apter to move affection, and that to the receaving of truth, and goodnesse not onely by love, and liking, but by Faith also, and assent (*for Faith comes by hearing, and hearing by the Word of God*) : yet men seldom take either the pains, or Rom. 10. time to lay down things in speech, which they do for public *Writings* : neither can any possibly either have the oportunitie to hear the tythe of that which he may read for information, or take the time for the full understanding of things remarkable spoken, which in private reading he may

Tertul.

may do. Besides, men are commonly in their *writings* both freer from passion in themselves, and from partiall respect of others, then in their speeches. And hence it comes to be said of *dead men*, that they are the *best counsellors*; to wit, in their *Books*, wherein they are freest from affection one way, or other. Lastly, though the Father found some in his time, who *because Christ had said, Thou shalt not swear, thought they might do that in writing, which they might not do in speech*; and confirm Idolatry with their *hand*, so they professed it not with their *tongue*: yet it is usually found otherwise; and that men are, or would seem to be more religious in *writing*, then in speech. Who ever shall finde a black-mouthed blasphemers cursing, & swearing in his *Books*? though in daily speech he scarce utter ten words without oath, or execration. Yea are there not many, who by the glosse of pietie cunningly set upon their *writings* published to the World, steal the opinion of pietie, & vertue from strangers, and those that know them not; whose ordinarie conversation in word, and deed to them that are acquainted therewith, proclaims them no better then verie Atheists, and Epicures? I ad, even touching conferences, and disputations of purpose appointed, and used, for light of truth; that though they may be, and are singularly profitable for that purpose, to a modest, and tractable disposition, which will as well hear, as speak; and be as readie to learn truth of others, as to teach it them: yet to men of more unquiet, and stiffe spirits, the reading of *Books* is a course far more convenient for information: For that therein will not be the provocation to inordinate anger, and passion, which in speech oftens falls in. Besides, he who comes to dispute, comes specially to shew the truth to others: but he that comes to read an Authour, comes specially to learn something from him, for the most part.

Great

Great care is to be taken, and circumspection used in Writing of Books; not onely (though specially) for conscience of God; but also because the Author therein exposeth himself to the censure of all men, and those not onely then living, but also to be born, when he is dead, and rotten. And under their censure he comes, whether he be wise, or foolish; learned, or ignorant; of sound, or of corrupt judgment: and in part therewith, whether of vertuous, or vitious disposition. *He that commits any thing to Writing gives men a Bill of his manners: which everie one that reads may put in suit against him, if there be cause, in the Court of his own heart, and neighbours ear.* *Seneca.*

Some through extream diligence are devourers of Books, & of infinite reading: in whom if their be found any answerablenesse in memorie to retain, judgment to dispose, and wit accordingly to improve things read; such persons prove singular. But this is rare. by reason of the different temper of the brain requisite for such furniture. Some are of great reading, but of so slipperie memorie, as they are like Water-conduits, which what they continually receave in at one end, they let out as fast at the other. Some again are meer *Indexes*, serving for nothing but to shew, where, and in what Authours, things are to be found; by benefit of their strong memorie. There are also of those great *Book-men*, that know better the most other mens judgments, then their own, in matters of controversie, through injudiciousnesse, or irresolution; and if they come to settle upon any rather opinion, then perswasion, it is commonly according to the last *Book* which they read. It is best for ordinarie capacities to travell in some few *Books* (though by occasion they may step into many) and the

same picked by good advice, of unpartial, and experienced men; and those throughly to digest, and discourse upon; as it is best for weak stomachs to eat of few, and wholesom dishes: Which may also be done for further use, extention, and applycation, then the Authour himself conceived, or at least, expressed. And though *Lucilius* wished, that his Books might be read neither of men verie learned, nor altogether unlearned; lest the one should understand nothing, and the other more then he intended: Yet indeed he reads a Book ill, that understands not something more either in, or, at least, by it, then the Authour himself did in penning it.

As the maladies of the minds of many have been cured by reading of Books; so have the diseases of the bodyes of some, and those such as wanted no other Medicines; if we may beleev Histories: As of *Alphonsus King of Spain*, by reading of *Livy*; and of *Ferdinand King of Sicily*, by reading of *Quintus Curtius*. The cure is both more common, and more excellent, which the reading of the Holy Scriptures afford.

CAP. XXIIII.

Of good intentions.



And Good meaning no more sufficeth to make a good action, then a fair mark doth to make a good shot, by an unskilfull Archer. This hath been fully verified in the Iews, who out of no lesse good end, then *the Zeal of God*, and desire (such as it was) to *do him* pleasing service, persecuted Christ, and his disciples to the death. What *intention* could be better, or action worse? We must not therefore take the *sanctuarie of fools* by good meanings, without knowledg: but first setting our faces towards heauen by *meaning well*, must further so far honor God, and humble our selvs unto him, as to resigne our whole man also into his hands, to be guided by him in the way thither: joyning our prayers with his, who had lesse need to fear stepping aside that way, then wee, and yet said, *With myne whole heart have I sought thee; o let me not wander from thy commaundements.* Psal. 119.

And yet albeit a good end alone suffice not; yet there is nothing eyther good, or tolerable without it, no not though *Austin.* it have never so good successe. Although the good meaning excuse not wholly yet the evill wholly condemns. This good *in-Bernard.* intention and end is the first, and last in everie lawfull action. It is the first, and that which sets the agent a work to do what he doth, whether working reasonably, or naturally. It is the last, (and so the best) and that at which he aymes, as the perfection of his work.

And this, where it is found God so much regardeth,

Gen. 20.

as he sometimes prevents an evill action in him, in whom he sees a *good intention*; as is to be seen in *Abimeleck king of Gerar*, whom God kept from sinning against him, and suffered not to touch Sarah Abrahams wife, because he had taken her into his house, in the integrity of his heart. Some-

2 Sam. 7.

times also God rewards the good purpose, yea though he refuse the work intended, as incompetent, for some speciall cause; as in *David*, when he would haue built the Lord an house. Alwayes, he that means well, yea though the work be evill, which he doth, makes the divell (after a sort) serv God in it. He that doth that which is good in it self for an evill end, makes God serv Sathan: He that doth that which is evill for a good end, makes Sathan therein (though not warrantably) serv God; as the means serv the end. And considering how little truly-good-doing there is amongst men, in comparison; it were well there were more good meaning, yea though it were without knowledg. By which both fewer mischeifs would be done, & they that are done would therein be lesse heynous.

Bedin.

We measure things (sayth one, and it is true, in a respect) *by the ends of goodnes; and so better misse, and we shall misse lesse, in the means, then in the end.* He who hath the mark in his ey, and aymes at it, will hardly misse so much, as he that takes a wrong mark to shoot at. And for true goodnes; He who gets this generall grace, to have his heart indeed, and seriously bent upon the course of piety towards God, and innocency towards men, the Lord wil not so far suffer to erre in his way, as to misse of heauen in the end, notwithstanding his particular aberrations of humayn frailty; which God will cover under the veyl of his rich mercy, by the persons sincere fayth, and generall repentance.

CHAP. XXV.

Of Means.



*M*eans are so called of the middle place: which they hold, betweene the efficient and finall causes; serving the one for the furthering, and atcheiving of the other. And so all creatures, whether persons, or things, come under this account, in respect of him, *from whom, and for whom all things are.*

God is able without *meanes* to doe whatsoever work of power he doth, or can doe by them: and the reason is playne, for that he both creates, and provides the *meanes*; and also giues the blessing upon them, by which they are avayleable. Neyther (if we minde it) hath the Lord ever done greater workes then those, which the hand of his power hath wrought eyther *immediately*; or by *meanes* very weake, and feeble; which being improved by Gods omnipotency haue produced wonderfull effects. Thus *God and froggs could plague Pharaoh and all Egipt*: So can the *H. Ghost and simple preaching* make men *wise unto salvation.* Exod. 8.
1 Cor. 1.

God often useth *meanes* verie weake and base, not because he wants better; but partly for his owne glory: as first for the glorie of his goodnes, that being so mightie, and excellent in majestie, he will vouchsafe to imploy them: and secondly of his greatnes, in bringing to passe what he will by them, as he tould *Gedcon*, Iudg. 7. *the people were too many for him to saue Israel by.* When men make wars they gett the powerfullest helps they can, therein Philo Iud.

bedraving their owne weaknes: Whereas God, on the contrary wanting no mans help, oft times makes choyse of weak means, as needing none: Partly, the Lord doth this for the means themselves, that they which God so farr honours, specially for good to men, should not be despised: and partly for others; that none should be overmuch affected with, or to them.

To trust to *means* is Idolatry: to abuse them, want of wisdom, or of conscience, or both: to neglect them, eyther desperatenes, when a man is without hope of good by them; or presumptuous tempting of God, when he expects good without them; or sloath, when he will not trouble himself with them. With all which, unthankfulnes to the Lord is joyned, who provides them as helps against our infirmities: and therewith profane sawcines also, if with the contempt of the *means* which we have, we long after such as we have not; as did the Israelites in the wildernes, in *loathing manna, and lusting after flesh*; and the Iewes in despiseing


Num. 11. Christs miracles upon earth, and *desiring to see a signe from heaven of him*. We must then (as one sayth) *minge our owne sweate with faith to make a sweete odour withall to God*. For though his power be not bound to *means*, yet his will bindes us to such, as he in mercie affoordeth; partly as helps of our fayth, which need such glassees wherein to see Gods helping hand; and partly to exercise our obedience; and partly to stir up our diligence. And this we must do the rayther, for that when God purposeth good to, or by a man eyther, he commonly provides him *means* accordingly: which, when opportunity serves, he expecteth he should use, in good conscience, for atteyning to the good unto which they, as it were, lead him; which to neglect, is to disobey a kinde

kynde of reall calling from God. In the carefull use of naturall *means* we shew most wisdom, and that we are not like beasts without understanding: and of supernaturall *means*, prayer, and the like, the most grace: and that we are not as men which know not God.

A man must be sure in his most carefull use of *means* alwayes to bear in mynde the end for which he useth them; that he be not like the messenger, who so myndes his way, as he forgets his errand; To sever the *means*, and end to which they lead ordinally, is vanity, in all courses: in divine matters, mere madnes. He that sinning without repentance, looks to escape hell, separates the end from the *means*: He that without fayth, and obedience lookes for heauen, separates the *means* from the end, which he aymes at. Both would pervert Gods word, and work of providence.

CHAP. XXVI.

Of Labour, and Idlenes.

 O D, who would have our first father, even in innocency, and being Lord of the whole world, to labour (though without payne or wearisomnes) *in dressing the Garden*; and when he had sinned, to eat his bread *with the sweat of his browes*, would haue none of his sinfull posteritie lead their life in *Idlenes*; no nor without exercising themselvs diligently in some lawfull calling, or other. I say diligently: For as poore men play for recreation, now and then: so do

Gen. 2.
and 3.

- so do rich men *work*. But that sufficeth not. For God who hath in the naturall body appointed unto every member its office, and function, which it is constantly to exercise; would have no member in any societie, or body of men ordinarily unimployed. Neyther doth that man (how great, or rich soever) keep a good conscience before God, who makes *labour* but an accessorie, and not a principall, and that which takes up his ordinarie tyme. *Man is borne to sore labour*, in body, or minde, as the spark to fly upward. In heauen is onely rest without *labour*: in hell, restless payn and torment: and as sin makes the earth (which is between both) liker to hell, then heauen; so God for sin hath given to the sons of man *soar travail to afflict them upon earth*. And that in most wise, and gracious providence, considering the mischeifs that come by *idlenes*: as, *The weakning of the endowments of nature; whereas labour brings strength to the body, and vigour to the mynde*: yea the consumption of grace, as rust consumes the iron for want of using: yea, whereas *idlenes brings bodily poverty like an armed man*: it brings not onely spirituall povertie in graces with it, but withall, a legion of vices, like so many armed divels; puffing up the flesh with pride, and making the heart Sathans anvil, (who is commonly least idle, when men are most) whereon to forge a thousand vanities, and sinfull lusts, as having a fit opportunity to *perswade men to doe evill, when he findes them doing nothing; that so they, who will not sweate in earth, eyther with the labour of the hand, or heart, (though king Alphonfus sayd that God, and nature had given kings hands as well as other men) might sweate in hell: and that if they will not bear their part in the payns of men, they might partake in the payns of the Divils*. Whereas, on the contrary, if we doe that which is good, and well done, though with labour, and paynesfulness; the
- Job. 5.
- Ecles. 1.
- Plutarch
- Ringelb.
- Prov.
- Ierome.
- H. Smith.
- Bernard.
- Seneca.
- Amosonius.

the labour is soon over, and gone, whereas the goodnes and reward thereof remainys behinde.

Proud folk despise labour, and them that use it : And so it would be thought by many, far meaner then *Iosephs brethren*) a disgracefull question to be asked, as they were by *Pharaoh* ; *Of what occupation they were ?* And this difference I have observed, for the matter in hand, that whereas in plentifull countryes, such as our own, it is half a shame to labour : in such others, as wherein art and industry must supply natures defects, as in the country where I haue last lived, it is a shame for a man not to work, and exercise himself in some one or other lawfull vocation. And, in truth, there is more comfort to a good man in that which he gets, or saves by his labour, and providence, and Gods blessing thereupon ; then in that which comes to him any other way. For he considers it not onely as a fruit of Gods loue, but withall, as a reward of his obedience unto Gods commandement of labour and travayl to be undergone in this world of the children of men. It is a blessing upon every one that feareth the Lord, and walks in his wayes, that he shall eat the labour of his hands. And, he that without his own labour eyther of body or mynde, eats the labour of other mens hands onely, and lives by their sweat, is but like unto lice, and such other vermine. Let every godly Christian, in his place, say with Christ, *I must work the works of him that sent me, while it is day : the night cometh when no man can work.* *Longa quiescendi tempora fata dabunt.*

Genes. 47

Psal. 128.

Iohn 9.

It is a great blessing, when God gives a man grace, and wisdom to take payns about things first lawfull, and secondly profitable. The diligent in evill are but like the divill, who compasseth the earth, and that like a roaring lyon, seeking whom he may devour. Such do best, when they

Seneca.

they do least. The life of others is *inquieta inerti*, buesying, and oft times troubling both themselves, and others, with things altogether unprofitable; like the kings of *Egipt* in building their Pyramids, to the mispending of their own mony, and peoples labour. I have known divers, that with the tithe of the study, and payns taken by them, had it been rightly improved, and to profitable uses, might have benefited both themselves, and others far more, then they have done, with all their diligence, and that with good meaning also.

Ierom.

Iohn 6.

Labour spent upon things eternall must not be counted lost, or too much: seeing temporall things of any worth are not usually obteyned without it. And surely, if heaven, and happines could be had with so litle payns and trouble, as the world reckons; it were strange, if they were worth the having. And yet how many might obteyn *the pearl of Christ promised* with lesse payns, then they take for earthly and transitory things, which yet oft times they are disappointed of? yea, I add, then many take for hell, which their wickednes brings upon them unavoydably? *Labour not for the meat which perisheth: but for that meat, which endureth unto eternall life,* sayth Christ our Lord.

CAP. XXVII.

Of callings.



THE effectuall *calling* of a Christian is that by which the Lord first differenceth actually, and in the person himself, the elect from the reprobate: and by which the *called* approacheth, and draweth nigh unto God that *calleth* him: and that takes away his sin, which separated betweene the Lord, and him; both by justifying, and sanctifying him.

This generall *calling* of a Christian is incomparably more excellent, and honourable, then any particular *calling*, and state whatsoever. By it we are *blessed with all spirituall blessings in heavenly things* both for grace, & glory. It alone is properly an *holy calling*, hallowing all other *callings*: which also are so far lawfull, and lawfully used, as they further it; and not otherwise. If the excellency of it were well weighed, & rightly prized, no man honoured therewith should be thought worthy to be despised for any other meannesse; nor without, it to be envied for any other excellency how glorious soever in the worlds ey.

Ephes. 1.

1 Cor. 7.

These two mayn priveledges of Gods providence the elect before their effectuall *calling* are made partakers of, aboue others. The former that into what other, or howsoever otherwise greivous sins they fall, yet they are kept by the power of the Lord, from *sinning against the Holy Ghost*, of which there is *no forgiveness*: And this the Apostle insinuates, where he testifies of

- 1 Tim. 1. himself, that before *his calling by grace, he was a blasphemer, and persquiter; but doing it of ignorance, in unbelief,* he *obteyned mercy*: which if he had done of malicious knowledg, he could not possibly have done. The second priveledg is, that though such a man may fall into great dangers, so as there is oft but a step between him and death; yet still God will rescue, and keep him alive, till he be effectually *called* to the participation of his grace in Christ: witnesse *the Taylour in Philippi*. God *calls* a man actually in tyme, as he hath chosen him in his eternall decree; that is, as he hath purposed to *call*, and save him in due tyme. And if there be a particular, and effectuell calling of some above others, then was there undoubtedly a particular election, or purpose from eternity in God so to do: except we will say, that God doth that in tyme, which he did not from eternity purpose to doe. And if the Lord work no otherwise in *calling* of any to the grace of Christ, then by outward means, and motives, so leaving them, as some say, to the freedom of their will to determine it self by chusing, or refuseing the grace offered in the gospell; then are many wicked men, so liveing and dying, more bound to the Lord for his work of grace towards them, then are divers his holy, and faythfull servants. The reason is, because many of the former have been made partakers of the outward means, and motives of grace, in preaching of the gospell, godly examples, and education, in far greater measure, and more ample, and excellent; then many of the latter have been: Neyther are the true servants of God, by this doctrine, to go so far in humble thankfulnes to God, as did the prowd *Pharisee* in the Gospell; who *thanked God, that he was not like the Publican, and other sinners*. For whatsoever els they have cause to thank God for; by these mens gospell,
- Act. 16.
- Luke 18.

gospell, they have cause to thank themselves, and not God, that they are *not like other men*, who have been made partakers of as great, and ample outward means, and provocations of grace, as they have been.

A lawfull *calling* is necessarie for every lawfull work: the generall *calling* of a Christian, before we can perform any Christian work aright: and so a particular *calling* to this, or that state of life, before we perform the works thereof. The inward *calling* is requisite in regard of God, who knows the inwards of the man, and with what heart, and affection he undertakes any state, or action: so is the outward also, because *God is the God of order*. Also, when a man knows himself to be orderly *called* to a condition of life, he both sets himself more chearfully, and roundly to the works thereof, wherein he is assured he serves Gods providence by his order, and appoyntment: and with fayth expects a blessing from God upon his endeavours in that course of life, in which his hand hath set him; and with all, bears with comfort the crosses befalling him therein: as wee see in *David*; whose sheild of comfort against all darts of danger was, that *God had selected him* Psalm. 2. *unto himself, and annoynted him his king upon Sion the mount* and 3. *tayn of his holynes.*

Little account is made by many of a lawfull outward *calling*: whereas indeed it is that alone, by which all states (save those that are naturall, and so are subject neyther to election nor change) are both constituted, and continued. For what makes him, who yesterday was none, to day to be a magistrate in the common wealth; minister in the Church; steward in the family, or any other officer, or member in any orderly society, but an orderly outward *calling* by them, who have lawfull authority to confer that state upon him? This being neglected opens a gap to all

Calvin.

confusion in all states. The gifts of a man enable him to his office ; his grace sanctifies both the gifts, and office to the person ; his *inward calling* perswades his heart to undertake the outward in *desire to glorify God, and in love to men*; his exequution of it in the works thereof presuppose it ; and testify his faythfulness in it : but onely the outward orderly *calling* confers the outward state, and condition of life.

1 King. 3.

Chap. 4.

Abilitie for a mans *calling* is greatly to be desired for many reasons. For, first, it is a thing well-pleasing in Gods sight, specially in the most serviceable courses of life, as we may see in *Salomon*, who being *called* to the state of a King, desired above all other things, kingly endowments, and therein *pleased God* greatly. Secondly, He whom God *calls* to a place, or sets over a busines, he enables accordingly ; as he did the same *Salomon*, being set over a people many in number, as the sand by the sea shore, with wisdom, and largenes of heart, as the sand by the sea-shore. Thirdly, It is great ease to a man, when he is mayster of his place, and course, and able to play with it : otherwise, if he be compelled to strive continually with it ; it will both make his life burthensome ; and force him at some time, or other, to let fall the works thereof, as unable to weild it. Yet if such a one be willing, and able to bear it out, it is a good way for him to grow to great perfection, by daily improveing his abilitie to the full : as *Milo* by using to bear a calf every day, proved able to bear him when he was grown an ox. Fourthly, It is an honour to a man to be excellent in his faculty, yea though it be mean in it self. And so men excelling in mean trades, or *callings* are more regarded, then those who are mean in more excellent faculties. One sayth truly, that *even plow-*

Pindarus. men and sheep-herds being excellent are applauded. Lastly, the

the unskilfulnes of the artisan dishonours the art it self how excellent soever, in the eyes of many: although in reason it should not so be; seeing that *the more excellent any profession is, it finds the fewer, whose worth can answer its excellencie.* Erasmus

Although *callings* most usefull, and necessarie, are most despised by prowd folks; both because they are ordinary and common; and followed by mean, and ordinary persons: yet it stands with a good conscience to provide, that our *course of life* be such, as in which we benefit humayne societys. And an uncomfortable thing it is to him, that hath any either feare of God, or love to men, to spend his dayes, and labour in such a *course*, as by which more hurt then good comes to the world.

It is a good and godly course for a person diligently to read, and seriously to meditate upon such places of holy Scripture, as concern his, or her speciall *calling*: as, for the magistrate diligently to read Deut. 1. 16. &c. the minister 1 Tim. 3. and so for husband, and wife; father, and childe; mayster and servant; and the rest: that by so doing we may both more fully learn, and better remember, and conscionably practise the particular dueties, in which God would have us exercise our generall christian graces.

CHAP. XXVIII.

Of the use, and abuse of things.

Austin.



1 Cor. 7.

WE are said to *enjoy God alone*, and to *use the creatures*: because we are not to rest in them; but in God onely, to whom we are to be holpen by them. And of the things which we *use*, some of them we must *use*, as though we *used* them not: others, as though we *used* them. *The World*, and all things serving for this life, we ought to *use* with a kinde of indifferency, and without setting the affections of our hearts upon it, or them, how busy soever our hands be about them: spirituall good things, on the contrary, and which concern our eternall happines, we ought to *use*, as *using* them indeed, with all earnest bent of affection upon them; and as not suffering our selvs, at any hand, to be disappoynted of the fruit of them.

Eccles. 3. God (sayth the wise man) *hath made every thing beautiful in his time*: and indeed, every thing is good for something: (I mean every thing that God hath made; for there are many vayne and leaud devises of men, which are truly good for nothing) as, on the other side, nothing is good for every thing. And hereupon *Prometheus* told *Plutarch* the Satyre, when he would have kissed the fire, upon his first seeing it, that if he did so, it would burn his lips, as not being for that use, but to minister heat, and light. Some things alwayes bear, as it were, their use on their backs, and cause also the right use of other things, where they are found; as the sanctifying graces of Gods spirit, which yet some use more fully,

fully, and faythfully then others; and this is also a grace of God: whereas all other things haue theyr good in theyr *useing*, and not in their owning. And a great poynt of wisdom, and advantage for good it is to apply things to their right *use*, and end, whether great, or smal. He that can doe this spiritually, is happy, though he have receaved but *one pound* for others *five*, or *ten*. As on the other side, how many were, (though not happy, yet) lesse miserable, if they altogether wanted the wit, learning, riches, and authority; which they want grace to *use*, according to the will of the giver?

A man hath that most, and best, whereof he hath the (lawfull) *use*. And hereupon a follower of a great Lord was wont to say, that he had, in effect, as much, as his Lord; though he were owner of little, or nothing: considering how he had the *use* of his gardens, and galleryes, to walk in; heard his musick, with as many ears, as he did; hunted with him in his parkes; and ate, and drank of the same, that he did, though a litle after him; and so for the most other delights, which his Lord enjoyed. And, in truth, what great difference is there, save in the proud, and covetous minde of a man, whether he himself, or another be owner of the good things; whereof he with him, hath the lawfull *use*, and benefit?

Distinction must be put between the things themselves, and their casuall, and personall abuses: otherwise the natures of the things can neither be rightly conceived of, nor expressed. Chernin
Neyther doth the *abuse* of good things so take away, or make forfeiture of the *use*, as that the counsayl of *Lycur- Plutarch* *gus* is to be followed, who would have the vines cut down, because men were sometimes druncken with the grapes. Yet may the *abuse* of a thing be so common, and notorious; and the *use* so small, or needlesse; as better want the small

use, then be in continuall danger of the great *abuse* of it.

The best things *abused* become the worst, both naturally, and morally, by reason of a greater force in them then in other things. which we must not therefore superstitiously disavow, or cease to account the best, as they are; but we must thereby be warned to *use* them the more warily, that we may enjoy their full goodnes; and not prejudice them by abuse: Otherwise, we shall be lyable to the curse of a greater then *Aristippus*, who wished a plague upon those wantons, who by their abusing it, had defamed a sweet oyntment, wherein he took delight.

Laertius.

Tertull.

All evil stands in the abuse of good. And good things are *abused* commonly, eyther when they are unmeasurably *used*; as it is said of wyne, that the first cupp quenches thirst, the second procures chearfulness, the third drunkenness, and the fourth madness: or by applying them unaptly, or to wrong ends, or persons; as when one offers light to the blynde, or speech to him that is deaf, or wisdom to a brutish man; or as when cowards fight with their tongues, and swash-bucklers dispute with their swords: or in regard of their supernaturall *use*, when we referre not all to the glory of God, and our own, and others eternall good, and welfare: which are the utmost ends of all things.

Cyprian.

CAP. XXIX.

Of Riches, and Poverty.

I*t is the first degree of riches to have what is* *Seneca.*
necessarie; the next to have what is enough.
 And indeed, he is a *rich* man, who wants
 no outward means, wherewith to main-
 teyne himself, and his, plentifully, in that
 state of life, in which God hath set him,
 whether high, or low: and he *poore*, on the contrary,
 to whom that proportion is wanting. And hence it
 comes to passe, that there are *poore* kings, and rich coblers;
poore landlords, and *rich* tenants: as there are warm dayes
 in winter, and cold in summer; respecting the season of
 the yeare.

Besides, if a person have the possession, and not the
 use of *riches*, and be sick of that *disease*, which *Salomon*
saw, and experience of all ages confirms to be *common a-*
mong men; namely of a man, to whom God hath given ri- *Eccles. 6.*
ches, wealth, and honour, so that he wanteth nothing for his
soul of all that he desyreth: and yet God giveth him not power
to eat thereof; I would not call him, but rayther his chests
and storehouses rich; seeing, he as well wants that which *Ieremo.*
he hath (in regard of its use, and end) as that which he hath
not.

A freind of myne in the universiry was wont to tell me
 merily, and wittily, that surely there was something in
 this *mony*, more, and better, then he, and I saw: seeing
 such a great wise, and learned man (whom he would
 name) loved it so well; and such another, as wise and

Phil. 4.

Ephes. 5.

learned as he, as well as he; and so a third, and a fourth. He knew well ynough, it was not any good in it, which we saw not; but lust, and filthy coveteousnes in them, whose learning, and wisdom should have taught them to despise, and hate such basemyndednes. And in truth, if in any other thing, basenes of mynde is seen in *the love of money*, and so they are justly contemned in the eyes of others, that are enamoured of it. Some do make *theyr belly theyr God*; and those are men of an abject spirit: others their *riches*, (for *covetousnes is idolatry*) and that in a special work of devotion, by trusting to them, which no man doth to his belly: yet is the *covetous*, of the two, the more vile, and servs the baser God: for *the life*, & belly (for which food is) are *better then food*; and yet food for the belly is the best part of *riches*; and that of which alone *Adam* in innocency stood need. If men were not above measure infatuated with sensuallitie, they, who know inward good things, would not affect outward inordinately. That fools, and idiots, that know no better things, should *love money*, is not strange: For oxen love grasse; and swyne draffe; and every creature naturally the best thing which it knows: But that wise, and learned men, and they who know the good things of the minde, specially the good things of God in his word, should so doat upon it, is most vile, and monstrous. Some *love money* for it self, and for the bare possession of it, and because they delight to tell their pence: but that is the case of few of learning, or wisdom. But as moults by digging in the earth rayse up hils: so do they hope to clyme up by this basenes; as being set a work, this way, by ambition, for the most part; which too often breeds in the breasts of men rarely endowed; as the cancker doth in sweet flowers. For such men esteeming themselvs worthy of ac-

count

count in the world for their excellency : and perceaving
riches the readiest way to procure it, or make way for
 it ; they lay hold thereof with both hands : and being
seduced with the love of money for that end, do for the get-
 ting, and keeping of it, *peirce themselves through with* ^{1 Tim. 6.}
many sorrows.

The blessing of the Lord maketh rich. If *wealth* come
 by inheritance ; it is Gods blessing that a man is borne ^{Prov. 10.}
 of *rich freinds*, and not of *beggars* : If by mens free gift;
 it is his blessing, that hath made them able, and willing to
 do us good : If goods be gotten by industry, providence,
 and skill ; it is Gods blessing that both gives the faculty,
 and the use of it, and the successe unto it. And as *riches* are
 in themselves Gods blessings, so are we to desire them of
 him, and to use lawfull diligence to get them : for the
 comfortable course of our naturall, and civill state : For
 though we are to be able to bear *poverty*, if God send it :
 yet should we rayther desire *riches*; as *a man, though he* ^{Seneca.}
can go afoot, yet will rayther chuse to ride. Secondly,
 to free us from such temptations unto sin, as *povertie* ^{Prov. 30.}
 puts many upon. Thirdly, that they may *minister unto*
us, and ours, more plentifull matter of exercising vertue, and ^{Seneca.}
goodnes, specially of mercy towards the *poore*, and them
 in need. God could, if he would, cyther have made mens
 states more equall, or haue given every one sufficient of
 his own : But he hath rayther chosen to make some *rich*,
 and some *poore*, that one might stand in need of another, ^{Deut. 15.}
 and help another ; that so he might try the mercy, and
 goodnes of them that are able, in supplying the wants of
 the rest. And the *richer* sort that make not this account,
 know not wherefore God hath given them their *goods* ;
 and are as *poore* in grace, as *rich* in the world.

Both *poverty* and *riches*, if they be in any extreamity, ^{Prov. 30.}

haue their temptations, and those not small : In which regard *Agur* prayes God *to give him neyther of both ; but to feed him with food convenient for him.* And, in truth, the middle state is freest from the greatest danger eyther of sin, or misery, in the world : as *Icarus* his father told him, that *the middle way was safest for his waxen wings, neyther to be moistned with the water, nor molten with the heat of the sunne.* And of the two states, the wise man insinuates in that his prayer to the Lord, that the temptations of *riches* are the more dangerous. *Povertie* may drive a man to *steale*, or deal unjustly with others ; and after to *lye*, or, it may be, and, as the Holy Ghost insinuates, by *swearing to take the name of God in vain*, to cover it : But if a man be *rich*, and *full*, he is in danger to *deny God*, and to say in pride, and contempt of him in effect, as *Pharaoh* did, *who is the Lord?* For hardly doth any thing cause the mynd to swell more with pryde, then *riches* ; both by reason of the ease, and plenty of worldly good things, which they bring with them : as also of the credit, which *rich* men, or their purses, have in the world ; and both those specially, if they have gotten their *wealth* by their own art, or industrie. He that is proud in a *poore* estate, would in a *rich* be intollerable before men, as he is in the meane while abominable in Gods sight : He that is humble in a *prosperous*, is a good scholler of *Christ*, and hath taken out a hard lesson, which the Apostle would haue *Timothy* to charge the *rich* withall ; which is, that they should *not be high minded, nor trust in uncertayn riches* From *rich* mens pride in themselvs ariseth commonly contempt of others, specially of the *poore*. I have known *Nabals*, who, in my conscience, have, thought, that all that were not *rich*, were fools ; notwithstanding any eminencie in them of gifts, or graces.

1 Tim. 6.

But

But thus to *mock*, or despise *the poore*, is to *reproach God* Prov. 17.
that made him so: and besides, if the person be wise,
 and godly, as he may well be; for any bar that his *po-*
vertie puts against him; it is withall, to despise the Eccles. 9.
 image of Gods wisdom, and goodnes in him. But for
 us; considering how the truly wise, by the spirit of
 God, pronounceth, that *the poore who walketh in his up-*
rightnes, is better then he that is perverse in his way though Prov. 28.
rich; as also, that a *poore, and wise child is better then* Eccles. 4.
an old, and foolish king; we should have that strength
 of fayth against sense, and carnall reason; as, in all
 resolvednes, to prefer an honest, or wise *poore* man be-
 fore a rich *Naball*. Besides, though still the *rich man*
 be, and will be *wise in his own eyes*; yet *the poore that hath* Prov. 28.
understanding searcheth him out: and by searching oftens
 findes, that litle witt (being imployed wholly therea-
 bout) and lesse grace, serves to get *wealth* with. A *poore*,
 and playn person seeing a *Dives* ruffle in silcks, & glit-
 ter in gold, and silver, is half readie to worship him, as
 a petty God, many times: But after findes by his speech,
 and other caryage, by which a fool, and wise man are
 differenced, that if he had so done, he had but worship-
 ped a golden calf.

God sends *poverty* upon men to humble them, both
 in the want of bodily comforts, and specially in re-
 gard of *the contempt*, which it ever casts upon men in the Martial.
 worlds ey. And *blessed* indeed are they, who by *po-*
vertie, and other worldly crosses are humbled so, as to Math. 5.
 become *poore in spirit*: not being of those, of whom
 the complaynt is, that they are *humiliati*, not *humiles*. As Cassander.
 if a *rich man be humble*, he is not of the rich of the world: so,
 if a *poore man be proud*, he is not of the Lords poore, and bles- Bernard.
 sed ones. Some are of opinion, that none but *rich folks*
 can

can be proud. But *the pride* of many (as was said of *Diogenes*) may be seen through their rags. And who ever saw any prouder, then some such worms, as in whom no others could discern any thing outward or inward, (saving the divell) that should make them so? God in his good, and wise providence many tymes sends *poverty*, and other calamities upon such, to restreyn them; whose overswellings of pride, if they enjoyed a *prosperous state*, would make them both odious, and troublesome to all societies.

There be some, who out of a kynde of naturall diligence, patience, parsimony, and contentment with mean things, seem so fitted for a *poore*, and mean state, as that if they were ever pressed with want, they would ever be good, and vertuous; but being *rich*, and *wealthy*, are eyther base mynded, or arrogant, in the eyes of all men: There are also, who by their kynde, and courteous disposition seem so fitted for *prosperitie*, and *plentie*, that if they ever enjoyed it, they would be no meanly good people; and yet falling into a *poore*, and *needie* condition, they appear not onely impatient, but unconscionable also. But the truth is, that howsoever some be fitter for the one estate then the other, and so carry it better to the world; yet he that is not, in his measure, fit for eyther, is indeede fit for neyther. The Apostle had *learned*, and so must all good Christians with him, *both to be full, and to be hungry; both to abound, and to suffer need*. He that is *not faithfull in a litle, would not be faithfull in a great deal*; and so, for the contrary. He that is impatient, or dishonest in *poverty*, would be and is wanton, or arrogant, or otherwise faultie, though more closely, in abundance: *neither is any broken with an afflicted state, save he, who is too much inveigled with a prosperous*. He again, whose course

Phil. 4.

Luke 16.

Austin.

course is either too high, or too low, in *plentie*, would never keep a mean in want.

The over-valuation of *riches* drives divers men to divers, yea contrarie appearances: some to *make themselves* Prov. 13. *rich, though they have nothing*: and others, to *make show of poverty, though they have all abundance*. The former so much esteem of *riches*, and think them so much esteemed of by others, as that, if they seem not to the world to have them, their life is a death unto them: and therefore they will be sure to make a fayr outside, and appear *rich*, though they be nothing lesse. The other esteeming themselves happy in having, and keeping them; conceal, and spare that theyr *treasure* what they can; least by haveing it known, they should be occasioned, one way, or other, to diminish it. Both are *injurious to God, to other men, and to themselves*. To God, in belying him; the former, as if he had given them that which he hath not: the latter, as not haveing given them that which he hath. To others; the former, in getting into their hands the *riches*, which they cannot satisfy for; or credit, which they deserve not: the latter by *with-holding both from God and men their due*. To themselves; the former, in frustrateing the occasion of *humiliation*, unto which the Lord by *poverty* calls them: Iam. 1. the latter, by preventing, or quenching the provocations unto thankfulness to God for his *plenty* bestowed upon them, besides other comfortable effects thereof.

The Apostle poynts at some Christians (so called) that 1 Tim. 6. *will be rich*, even, whether God will, or no; and say he what he will, and almost do he what he can, to hinder it. They *will be rich* (if it may be) keeping fayth, and good conscience in outward profession; If that will not be, they *will be rich* without them; and rayther loose Math. 16. *their own souls then not gayn the world*. But wo be unto them

Jude 11. *them; for they run greedily after the errour of Balaam; and will haue God also run with them, otherwise he is not for their company.*

CHAP. XXX.

Of Sobriety.

Titus 2.



HE grace of God (in Christ, & his gospel) which hath appeared, teacheth us as well to live soberly, as iustly, and godly in the world. And he that is not sober in himself, useing, and desiring moderately, the good things of this naturall life, as meat, drink, apparrell, sleep, pastime, credit, and the rest; will neyther converse righteously with men, nor piously with God. He that takes more to himself, then is due to him; cannot give eyther God, or men theyr due.

Boethius.

Nature is content with few, and small things: for though the belly will be craveing, yet it is no exacting creditour; but

Seneca.

will be satisfied with a small proportion: which to presse with superfluities, makes things eyther unpleasant, or hurtfull. It

Patricius.

is reasonable to deal with, if we give it but what we owe, and not what we can. In reproof of gluttony, and excesse, one sayth; that the throat hath killed more then the sword. And I think it may be truly sayd, that how hard soever it have gone with many in the world, at times; that more haue receaved hurt by eating too much, then too little. And though many be of mynde, that by devouring a great deal, they shall make their bodyes the stronger, and lives the longer: yet is there reason to think, that were not men provoked by company, and sensuall objects; or misled by

by inordinate appetite; or miswonted by custom; even half the meat and drink which the most use, would afford as long, and strong a state of body, and bodily health, as they do enjoy. *Moderate dyet* (sayth one) *is good both for the soul, and body*: and so is it for the estate also, and the contrary pernicious; God both saying, and ordering, *that he that loveth wyne, and oyl shall not be rich*. He, especially if he be a poore man, and of small means, *that will this worlds goods win, must at his belly begin*. Jerome. Prov. 21.

It is a base, and beastly thing, for a man to give himself to eating, and drinking, or to cyther of them: *neyther are such to be reckoned* (sayth one) *among men but beasts*. But for a man to be so inordinate, as to hurt cyther his body, or minde by excesse (as a riotous youth delivers over to old age a feeble body, and more feeble mynde, and destitute, for the most part, both of wisdom, and grace) is to follow the basest of beasts, and to become swynish: Few other beasts save Swyne will *over-eat* themselves. Neyther is it any sufficient excuse for him that hath plenty to be excessive; more then for *the cook that had made the meat oversalt*, to say, *that he had store of salt by him*. Neyther yet excuseith it, that by custom some are able (as they say) to bear their drink, and not be overcome by it. For, albeit *drunkennes* in this be very odious; that whereas other sins deprive persons of Gods image, it deprives them of mans; leaving them the use neyther of reason, nor speech, in which two things man differs specially from beasts; no nor of sense, and motion accordingly, wherein beasts excell stocks and stones; but so blockityes them, for the present, *that neyther hand, nor foot, can do their office*: yet the Lord by the prophet denounceth a *wo* not onely against them that are overcome by drink, (which may befall some by a very litle, through naturall weaknes of brayn) but against them, who

Seneea.

Cicero.

Terence.

Esay 5.

can overcome it, being *mightie to drink wine, and men of strength to mingle strong drink.*

1 Cor. 8. Considering that *meat*, (and so for other bodily good things) *makes us not the more acceptable before*

Chap. 7. *God*; and that *God will destroy both the belly* (in that use) *and meat* : it should teach us , in the mean while , *moderately* to use all things for the belly , and naturall life. But if , besides these considerations , we weigh with our selvs , how unworthy our sins make us of the least comfort by any of Gods creatures ; specially , if with these things concerning our selvs , we weigh how many in the world , and those of the Lords faythfull servants , stand in need of *meat, drink, &c.* for their naturall necessitie ; If there be in us eyther fear of God , or love of men , it will work in us a great conscience not to mispend any thing vaynly , or riotously , wherewith we might comfort the hearts of them that need it. And they who in this case will not be warned by *Moses*, and *the Prophets* ; nor by Christ and the Apostles neyther ; shall

Luke 16. with the glutton feel the *torment of the flame* of hel, for their excesse in themselves , and unmercifulnes towards others.

The speciall use of *wine*, and *strong drink* is, that Prov. 31. *the heavy of heart, and readie to perish might drink, and forget his povertie*, and miserie. But the abuse is more common then the use ; by which the strong, and stout take the greatest part therein ; *drinking* many times , till they forget both God , and them selvs ; whilst the other languish in want , and sorrow.

Math. 24. Christ , and his Apostles oftens joyn in their ex-

Luke 12. hortations *sobrietie* , and *watchfulness* together. For

1 Thes. 5. *drunkennes* , and *gluttonie* make men fitter for sleeping

ing, then watching. And so doth all excesse in bodily things draw with it carnall securitie; and securitie destruction. We are therefore to be *sober* in the desire, and use of all earthly things, that we may watch: and to watch, that we may escape the danger of spiritual enemies, which watch for our destruction.

When thou sittest to eat with a ruler (sayth the wise man) consider diligently, what is before thee, and put thy knife to thy throat, if thou be a man given to thine appetite. They that eat with rulers, or where there is variety of delicates, are apt enough to *consider diligently what is before them*; but it is for the most part, not to reſtreyn their appetite, as it should be; but rather to provoke it. But a wise man will consider of his temptations, to escape the danger of them: a foole to provoke himself to swallow them the more greedily, as the fish doth the bayt with the hook under it. Prov. 23.

He onely is not overtaken with unlawfull things, who inureth himself, at times, to absteyn from many things lawfull. He that will go as near the ditch, as he can, will at some time, or other, fall in: So he who will take all the libertie, that possibly he may lawfully, cannot but fall into many unlawfull things. Thereupon, *Austins mother would not allow the young mayds committed to her government, to drink as much water as they would: least afterwards, becomming wives, and having plentie, they should use excesse in wyne.* Gregorie.
Austin.

CHAP. XXXI.

Of Liberality, and its contraries.

Arist.

Lactant.

Cicero.

Ambrose.

Cicero.

Seneca.

Seneca.



*L*iberality teacheth us to bestow our worldly goods, when, upon whom, and as we ought, in obedience unto God, and for mens good. This is to be done without hope of requitall from them; as not being a mercenary vertue, but that wherein a man looks to his dutie to others, and not to profit from them. Els it is not liberality rightly performed, but a bargayn well made. Neyther is that to be accounted liberality, which is done for vayne glory; seeing the work is named from the affection: Least of all that, when men give to some, that they may take from others. This is rayther theeverie upon condition. Many account themselvs, and are by others accounted not onely liberall, but even bounteous, because they give great gifts: whereas, if we consider the persons on whom, and the ends for which they so pour out themselvs, and their mony (and other mens also, oft tymes;) we shall see that in truth they deserv no more the name of liberall, then those prodigals do, who bestow their goods upon harlots, for the satiffying of their lusts. For as that is not a benefit which wants the best part of it, namely, to be given in iudgment: so neyther is that liberality, which wants that part; but the casting away of a mans good.

This vertue exercised in great states, and gifts, is called bountie, and a kingly vertue: But may preserv the due respect of liberality in the smallest matters, and by the poorest persons, if it be constant: which rayther teacheth to give a litle to many, then much to few. This was verified in

the

the churches of Macedonia, towards the poore Saints in Ierusalem; 2 Cor. 8. whose deep povertie abounded unto their rich liberalitie. The same is confirmed, by our Saviours testimonie of the poore Widows contribution of two mites, that she gave there- Mark. 12. in more then all the rich men. None can give more, and therein be more liberall, then he that leavs himself litle, Ambrosi. or nothing. On the contrary; None can spare more, and therein be more covetous, then he, that will not do the litle which he can do, and his neighbour stands in need of. It is the dangerous errour of poore men, that onely the rich are covetous, or liberall. They may be, and oft are, as very mizers, and odiously covetous in their penny; as the other in their pound. So may they be as liberall.

Every one, sayth Solomon, is a freind to a man of gifts: Prov. 19. which have in them, sayth another, a kinde of secret force to draw the mindes of men, as the loadstone draweth iron: and Cartwr. that not onely of them that desire to use the liberalitie of others; but of such also, as neither need, nor would use the same. Look what liberalitie looseth a man in his purse, it gets him in a better place; not onely in heauen, but in earth also, and the best place there, the hearts of men, and their loving affection. On the contrarie, covetous men are contemned, and hated, not onely of them, whom they wrong by unjust getting, or keeping; but by all others that know them, though all dare not so manifest. Their credit with others, and comfort in themselves is onely in their purses.

It is a question amongst learned men, whether of the two extreames of liberalitie; prodigalitie in the excesse, or covetousnes in the defect, is worse: but something the lesse needfull to be determined, considering how often they meet together in the same person, and beget eyther the other. Many lust, and desire to have (and some- James 4. times

Gregory.

Salust.

1 Tim. 6.

tymes obteyn) *that they may consume upon their pleasures* : like unto kites, and gleads, and other ravenous birds, who are ever watching, and catching for prey, and yet remain ever caryon-lean, converting the greatest part of their nourishment into long feathers. As some desire riches that they may haue them : so a great part of the *covetousnes* reigning in the world, is to maintayn *prodigall* expences : that look *what covetousnes hath gathered together, ryot may lash out and consume*. For men, as well as women, being with child of ryot, and excessse in diet, apparrel, and other worldly vanities ; long for riches, and great gettings, to nourish, and maintain their lusts : without which they are in danger to cast their calf. On the other side, they who scape best with *prodigallitie*, are driven to repair their too great *lavishnes* in one thing, by too great *nigardlines* in another. But as it was said of Cataline, that he was *prodigall of his own, and covetous of other mens* ; so the greatest *mispenders*, for the most part, are constreyned to be as great *misgetters*, to feed one vice by another. Hence some borrow without means, or meaning, to pay again ; circumvent others, if they haue more cunning then they ; oppresse them, if they have more power ; and some are driven to plain theeverie, violent, or secret. Yet if we will compare together these two naughts, we shall finde *covetousnes* the worse of the twayn. For, first, *it is the root of all evill* : for that there is no evill fruit but will grow of it. *Iudas sould Christ for it* : And manie thousand daylie sell their bodies and souls to sin, and hell for it ; and would sell Christ, if he were in their hands : whereas wise men, and lawyers count the *prodigall* rather *vayn*, or at the worst, but *half mad*, and *not capable of governing his own goods* ; then mischeivous. Secondly, *Covetousnes* is by the Apostle called *Idolatrie*, not in the common condi-
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tion of all sinns, in which men either in affection, or effect, esteeme of transitorie vanities aboue God; and despise him, in comparison of them; but especially for that they put more confidence in their riches, for their safetie, and welfare, then they do in Gods providence; and by them promise themselvs all aboundance of happines. This madnes befalls not the *but half-mad prodigals*. Thirdly, The *covetous* doth good to none, nor to himself neither; many tymes; *wanting as well the things he hath, as the things he hath not; God not giving him power to eat of, and use his riches.* Seneca. Eccles. 4. Whereas the *prodigall* doth good to manie, though not well. Fourthly, *Covetousnes* is a base, and beggarlike vice: *Prodigallitie* a worshipfull, honourable, and kingly sin. Fifthly, *Povertie*, and want. (the fruits of *prodigallitie*) prove, oft times, good scbool-masters to the ding-thrift, for his bettering; as we see it fell out with the *prodigall son*: But the effects of *Covetousnes* (which are usually riches, and plentie) harden the houldfast; causing him to blesse himself the more, in his wicked way. The ryot of the *prodigall* drawes him dry; but the gettings of the other serve to feed his disease, which causeth him, dropsie-like, *the more he hath, to desire the more.* Polybius. Ad we unto all these, that whereas age is some remedie against other vices, (specially against *prodigallitie*) which grows old, and decayes with the person, in whom it is;) *Covetousnes* then grows young: so as they who are but *thriftie* in youth, are usually *covetous* in age. And though it seem, and indeed be unreasonable, that the lesse way men have to go, they should be carefull for the more viandour, and provision, for their journey; yet are there divers colourable occasions, though no just causes of this maladie. As first, age being impotent, and unable to susteyn it self, is occasioned the more carefully to seek, and get

riches, as a staffe to lean on. But for this, we shall never see any more *greedie*, then such as have more then enough for many ages: *their aboundance no more quenching their lust, then fuell doth the flame.* Secondly, the aged are oft charged with families, and freinds, for whom they are to provide; from which burden youth is free: for *children are not to lay up for the parents, but parents for the children.* But for this also; we see, that a man, though he be alone, and have no second, neyther child, nor brother, puts no end of labour to get, nor is ever satisfied with riches. I have not in my life observed any more given to *covetousnes*, then such as have not, nor are like to have children to leave their goods to. Thirdly, the other lusts of *prodigal* youth languishing in age, the heart (not being set upon God, and true goodnes, which alone could fill, and satisfy it) findes onely the lust of *coveting* riches a fit guest to harbour in it; wherewith the flesh mainteyns it self, that it fall not wholly into decay. So *Symonides*, being accused of *covetousnes*, answered, that *whereas the delight of all other pleasures was gone, he nourished his age with that alone profitable pleasure.* And lastly, which is worst of all, though God have set religion, and *covetousnes* at such variance, that they can not possibly reign in one person: *None can serve God, and mammon:* And again, *He that loveth this world, the love of God dwelleth not in him:* yet we see it, that religion working in persons a loathing of *excesse* in worldly vanities, their flesh so works with it, as it disposeth very manie to such a *warines*, as between which, and playn *covetousnes* there is too near affinitie. Yea how many have I known, who having passed the danger of the high-way ground, and understood the word of God preached, and professed the same: and of the stonie ground too, in undergoing some troubles, and persecutions for the same:

Gregory.

2 Cor. 12.

Eccles. 4.

Plutarch

Math. 13.

same: yet nourishing in themselves too much love, and care of worldly riches, have had all their goodnes choaked before the harvest, by those dangerous thornes? Against this so dangerous, deceitfull, and close-cleaving evill, we are, first, to get into our hearts sayth in Gods providence, as well, and as much, for *the good things of the life present*, 1 Tim. 4. so far forth, as they are good indeed, as of that to come. He that dares not in the use of good means, trust God for this life, doth not indeed trust him for *life everlasting*, how oft soever he say over his creed. Such a man mocks with God, in making a shew of trusting him with that, which in truth he profanely despiseth: whereas, for worldly good things which he desires in earnest, he will trust God no further then he sees him. Though the Lords love shew forth it self more in heavenly, then in earthly things; yet his truth bindes him alike to performance, as he hath promised: upon which, he that dares not rest for the lesser, makes but a shew of resting for the greater. Secondly, we must get contentation with that which we have, seeing Hebr. 13. God hath said to us, *I will never leave thee, nor forsake thee*: esteeming, and saying with our selves, that this which we enjoy with a good conscience, and by means lawfull, diligently used, is our allotment from God, by the sanctified use whereof, he will provide competently for our temporall state, and further our eternall. Thirdly, considering, how uncerteyn means of our good, even for this life, all earthly things are; and how, many times they become the very snare thereof, as in the case of *Naboth*; and how 1 King. 21. alwaies the coveting of them deprives of the hope of a better: (for *the covetous* is an idolater, and hath no inheritance Ephes. 5. in the kingdom of Christ, and of God) it is both sin, and folly, inordinately to affect the getting, or keeping of them. But, as the Pharisees being covetous, mocked at Christ, when Luke 16. they

they heard him speak against their joyning the serving the mammon of unrighteousnes, with the serving of God : so men, in all ages, becomeing rich by covetousnes, and proud by riches; are ready to mock at whatsoever God, or man can say against their gaynfull wickednes.

Considering how many poore people want, and of those not a few, the living members of Christ Iesus; we ought to make great conscience eyther of spending prodigally, or sparing covetously any thing lesse, or more, where-with we might comfort them, and shew them mercy: how much more, of that whereby we should deal justly with them in giving them their due? which should first be done.

CHAP. XXXII.

Of Health, and Phisick.



*H*ealth is the greatest bodily blessing, which God bestows upon any in this life: yet is it one of the least regarded: partly by reason of its commonnes to al sorts of people, poore and rich, fools and wise, the vilest and most excellent otherwise: partly, for that it is a naturall good thing, which we bring, for the most part, into the world with us, and so oftens preserv, without any sensible change: And accordingly, we see, that no man is the more honoured for his health; which can scarce be sayd of any other good thing whatsoever. The benefit of this most sweet sause of al other goods is scarcely discerned by them that enjoy it, till sickness come: for then not onely Orpheus his song, but much more our own experience

Plutarch.

rience teacheth us, *that nothing is avaylable to men without health*: neyther riches, nor honour, nor the greatest delights for belly, or back, which the earth can afford. This blessing therefore, where it is, may be set alone against many other wants: and God acknowledged to deal graciously with us in bestowing it, though with the want of many other outward good things: which though others enjoy, yet without it, they want the comfortable use of them; & have lesse joy of their lives by far, then we by it, without them.

The best rule in *physick* is to preserv *health* by the use of things wholesome, and eschewing what is noxious, and hurtfull, either in matter, or manner, or measure: and that betimes, and before distempers have taken too deep root, or that the strength of nature be too much impayred by the inordinate appetites, and licentiousnes of unadvised youth. We say in the proverb, *At fortie years every man is either a fool, or a physition*. But because most are fools so long before, & that in their best years, it is too late for them to become *physitions* at this age; & the after years are constreyned to bear the manifold infirmities, & diseases which are owing to inordinat youth. And a happy thing it were, considering how few young folks will regard, or beleev these things, till they be taught them by miserable experience, that wise parents, and governors would so shew their care over their children, pupils, and servants; that where they cannot dissuade the affection, they might yet prevent the using of those unwholesom, & hurtful youth-banes, unto which inordinate appetite carryes young folk headlong.

I have marvailed oft at the avernes of many, specially of the meaner sort, from *physick*, in time of sicknes: but more at their unreasonable choyse of *physitions*, when they use it. How ordinarie a thing is it with a number, that if but theyr horse, or cow be sick,

or but in danger; they will let them blood, or get them a mash, or run to a leach for them? who yet for themselves, or their nearest freinds will neyther seek, nor willingly be perswaded to use the counsaile, or help of a physitian. The reasons hereof I conceive to be, eyther, for that men are prone, and ready to perswade themselves, and to be perswaded by their freinds, that they shall do wel enough without such helps, and that manie times out of a superstitious presumption of Gods speciall help, where mans is neglected: or, on the contrary, when they are heartlesse, and dispaire of good thereby. But yet more strange is the choyse which many make, when they use means. For though in all other courses, men seek for such, as are most skilfull; yet in this they are not onely *more readie to beleev any that professeth himself a physition, then of any other facultie*; but also chuse rayther to trust theyr bodyes, and lives in the hands of ignorant *Empericks*, men or women, then of the most expert, and learned *physitions* that are. Which I speak not, as esteeming the counsaile, or help of the meanest to be neglected, specially where eyther the more skilfull cannot wel be come by, or that the danger is not great: But for that all things are to be done reasonably, and for the best advantaging and likelihood of good, that may be. The causes of this are on the *Empericks* part; that they are more officious about their patients; the other being many tymes supercilious, and neglective of meaner persons: Secondly, that they are more bold boasters of their own doings then the other, whose learning makes them modest: Thirdly, their affoording their counsaile, and pains at a cheaper rate then the other do; who verie likelily, and as experience teacheth in other countries) if they would

Pliny.

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would descend to that rule of equitie in other cases, (*A penny-worth for a penny*) would finde, that *lighter gayns* comming thicker, would *make heavier purses*. Fourthly, their administring of *medicines* usually lesse offensive, and loathsome unto nature: which, it may be, the others skill, and care (if custome made not men lesse compassionate then they should be,) might much correct: though it can not be denyed, that by Gods providence, and for mans sin, the most wholesom things eyther naturally, or morally, are bitter, and unpleasing. On the *patients* part this aryseth commonly, 1. from a suspition, least they being mean, and playn persons should eyther be overreached, or neglected by the learned. 2. From envy, which the learneds arrogancy also oftens occasioneth. 3. From an ambitious desire in them, to advance those of their own order; as of old, the *citizens of Rome* would have the cheif officers, even the *Consuls*, and *Dictatours* created, and chosen out of their rank. And lastly, for that, if any cure be, or seem to be wrought by them, which want art, men are therein ready to conceave of a special divine assistance, and helping hand of God.


One speciall use of a *skilfull artist* is to discerne aright of the varietie of circumstances that fall in. Simple men and women have many times the same *medicines*, or simples, at least, with the most skilful doctours: But wanting art, and skil to temper, and apply them, according to the diversitie of the estates of patients, and varietie of accidents within, and without the sick, they eyther profit not; or hurt one way, what they profit an other. To which purpose it was wittily answered of the *physition*, who *having prescribed a medicine to his patient, and thereby cured him*; and being asked by him afterwards,

wards, why the same medicine, which the same person, falling into the same disease again, took himself, did not avayl him, as before; that the reason was, because he (the physition) gave it him not. Neyther is the use greater of the skilfull in this consideration, then of the experienced.

Antonius *Physitians (sayth one, and truely) have this advantage above them of other professions; that the sun beholds their cures, and the earth covers their faylings. They that dy under their hands, or by their default, are past complayning of them: they that recover and survive, though, sometimes, by the benefit of nature alone, under Gods providence, will repute, and report them the means of their recovery. Which consideration makes not the honest, and conscionable the more secure; but the more carefull of their account to be given unto God, from whose eyes nothing is covered.*

CHAP. XXXIII.

Of Afflictions.

Lamen. 3.  *L afflictions are for sin, as the deserving cause: for living man mourneth for the punishment of his sin. Whereupon the prophet*
Jeremy 2. *tels the Iews, that their own wickednes should correct them. Neyther doth God punish, but where man sins, sayth one. Now to set*
Jeremy 9. *these two together orderly, is the propertie of a wise man: and accordingly in our afflictions, to mourn for our sins. which we then rightly do, when out of the clear sight of their odiousnes in Gods account, we more vehemently desire the pardon of them, then the removing of the bodily*

aily punishment : as who having understanding in him, would not rather haue the bodily soar healed, then the playster (though byting) taken from it? And withall, when we acknowledge, that our *afflictions* are infinitely lesse, then our sins. Which they that do not, neyther know Gods justice, nor their own demerits, as they ought. Neyther yet is it sufficient, that in such cases, wee *confesse* Levit. 26. *our sins, and how we have walked contrarie unto God*; but we must withall confesse our miserie, and that God *hath walked contrary unto us*, and brought our present *afflictions* upon us. In Confessing our sins we shame our selvs, and declare our naughtines: but in acknowledging our selvs justly punished for them; we *honour God*, as a wise, power- Ioshua 7. full, and just Iudg.

Notwithstanding there be alwayes the desert of sin procuring *punishment*: yet God doth not alwayes principally aym at that: but sometimes that his *power may be seen*, Iohn 9. as in the *man born blinde*: sometimes for the honour of his holy *name*, having been *blasphemed of his enemies* by the *sins* of his servants, as it was by *Dauids* adulterie, and other 2 Sam. 12. mischeifs following thereupon: sometymes for mans salvation, as we see in the sufferings of Christ: sometimes for the confirmation of others, by *testimonie given to the* Melanct. *truth*, as in the case of *Steven*, whose *sufferings* (sayth one) *exhort to the confession thereof*: sometimes for the tryall of Ignatius. *our faith*, seeing *without afflictions neyther others know us*, James 1. *nor we our selvs*, and for the shameing of the diuell therein, as in the case of *Iob*: sometimes to draw men nearer to himself by humiliation, and repentance, which is a generall end: sometimes to wean us from the love of the world, unto which we are too much addicted, notwithstanding all *the sorrows*, which we do finde in it, and like Gregorie. *foolish travaylers, love our way, though troublesome, in stead* of our

of our country: sometimes, to prevent some sin ready to break out in us; as physitians let blood to prevent sickness: Lastly, to make *the glorie which shall be shewed*, and whereof
 2 Cor. 12. *our afflictions are not worthy, the more glorious; as the sun is,*
 Nazianz. *when the clouds are driven away, wherewith, for a time, it hath been darkned.* Now, as it were to be wished, that we could alwaies certainly know the Lords particular ends in afflicting us; (as we may gather much ordinarily, by the knowledge of his word, observation of his dealing towards our selves, and others, and due examination of our estate, and wayes in his sight) so is it most necessarie for all his people, ever to hold this generall conclusion; that in all *their afflictions* the justice, and mercy of God meet together: and that he begins in justice, and wil end in mercy, with them.

God hath in a peculiar manner entayled *afflictions* to the sincere profession of the gospel, above that of the law before Christ. *The law was given by Moyses*, whose ministerie began *with killing the Egiptian, that oppressed the Israe- lite*; and was prosecuted *with leading the people out of Egipt, through the sea, and wildernes, with great might, and a strong hand*; and lastly, was finished with bloody victorie over *Sihon, and Og the kings of Canaan*. But Christs dispensation was all of an other kynde: his birth mean; his life sorrowfull; and his death shamefull. And albeit the love of God towards his people be alwaies the same in it self, yet is the manifestation thereof very divers. Before Christs coming in the flesh, in whom *the grace of God appeared*, God shewed his love more fully in earthly blessings, and peace; and more sparingly in spirituall, and heavenly: But now, on the other side, he dealeth forth temporall blessings more sparingly; and spirituall with a fuller hand. It is not unprobably gathered, that, after
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the destruction of the dragon, and beast, and recalling of the Jewes after their long divorce from the Lord; the blessings of both kindes shall meet together, and the Church enjoy, for a time, a verie gracefull state upon earth both in regard of spirituall, and bodily good things.

In the mean while, many would fayn have their worldly advantage, and the obedience of the gospell to agree together, further then they will. And when they cannot frame the world and their worldly conveniencie to the gospell; they will fashion the gospel to the world, and to their carnall courses in it. Pitty it is, that such men were not of the Lords councell, when he first contrived, and preached his gospel; that they might have helped him in some such discreet, and middle course, as might have served the turn both for Heaven, and earth. But let the world, in its foolish wisdom, say and do what it will, or can; *the way is narrow, which leads unto life*: and con- Math. 7. sidering mans naughtines, it is neyther fit, nor hardly possible, that it should be broader.

All *the afflictions* which Christians suffer are not *afflictions* of Christ: nor all the *crosses* which they take up, the *crosses* of Christ. The *afflictions* of Christ may be set in three ranks. The first, (and those most properly so called) are when men for Christs cause, hate, revile, and persecute us. The second, when we suffer *evils*, which we might be free from, and escape, if we durst deny in word, or deed any part of Christs truth. The third, and last sort are, such as befall us in the course of godlines, though humayn, and as they do all other men; as bodily sicknes, death of freinds, crosses, and losses by sea, and land, and the like. If we be members of Christ our such *afflictions* are the *afflictions* of Christ; els the mercy shewed, and good *done* to such were not *done* to Christ. But now, if he that

in his person is a true Christian, *suffer* for evil doing; he takes not up the *croffe* of Christ, but of the diuel therein; and if he put himself upon needlesse danger, and difficulties, he takes not up Christs *croffe*, but his own herein: and so hath his amends in his own hands. Yet may even *afflictions* so coming by our true repentance be sanctified unto us; and we please God in their use, though not in their cause.

Both good conscience and wisdom must be used in applying such scriptures, as speak of the *afflictions* of Christians for well doing: neyther is all that can be sayd out of everie text thereabout, to be applyed to all times. For howsoever hardly at any time, or in any place, things go so well, especially in our dayes (which even they, who are none of the best themselvs, will confesse, yea complayn to be extreamely evill) but that *truth goes with a scratcht face*, lesse, or more; yet the differences of times and state of things must be observed, and put, this way. Yea further, though the times in the generall should be very *evill*; yet for a person, who himself is wel furnished with earthly good things, wel fed, and glad, and in outward peace, to dwel much upon the *afflictions* of Christians, specially with application to the present state of things, is not to hold *decorum*, but hath an appearance more oratour, then preacher-like.

Rom. 8. We are never simply to desire *crosses*, because they are naturall evils: nor to abhor from them, because we know they *work together* with our *election, calling, justification, and sanctification, for our good*: Not as causes thereof, as the forenamed are; for the effects of sin cannot be the causes of righteousness, or happines: nor yet as means properly; as are the word, sacraments, prayer, and

and examples of good men : but onely as occasions capable of sanctification to our use, which sins properly are not, as having no good in them, as such ; whereas *afflictions* have a morall good in them, as they are of God, and by him inflicted. Though to speak of *crosses* most properly, God sanctifies us to them, in giving us grace to make a right use of them. And considering, how it is both *good for us to be afflicted*, and that God hath promised, that *no good thing shall be lacking to them* *Psal. 119.* *that fear him* ; we are thus to make account ; that God *and 34.* *afflicts* us, as he doth, not onely in justice for sin, but in *faithfulness* also ; that is, both in mercy, and in truth of promise : and must accordingly confesse with the man of God ; *I know, O Lord, that thy judgments are righteous ; Psal. 119.* *and that thou in faithfulness hast afflicted me* : and so must learn to take our severall *crosses* at Gods hands, not onely patiently, but thankfully. We have cause to thank our selvs, and our sins, that wholesom things both for body and soul are for the most part bitter and greivous to our nature : and to thank God, that makes *afflictions* bitter-sweets, by turning deserved curses into fatherly corrections to us.

It is commonly receaved for truth, that *in all adversi-* *Boethius.* *tie the greatest miserie is, sometimes to have been happy.* But we must here use a distinction. If we onely respect the time *Keckerm.* *in which we are in miserie* apart from the former time, we are both *more sensible of our present miserie*, by remembering our former happines ; and also more tender, and delicate, and so lesse able to bear it : But if we consider our whole life together ; then the lesse time we are *afflicted*, the lesse our *afflictions* are, in that respect, and so must be mynded of us. It is not nothing, that God hath given us to pass over some part of our dayes in.

James 5.

Iob 2.

Psalm. 25.

Mark 10.

peace, and with comfort : neyther must we be so unthankfull, as to account it no benefit, because it is past : but we must, contrarywise, something quiet our selvs in our present *affliction* with the remembrance of Gods goodnes in our former peace ; as did our *example of patience*, who in the extremitie of his present *distresse* sayd, *shall we receave good at the hand of God, and shall we not receave evill?* Reason teacheth this (except in a case, when God lifts up a man on high, that he may the more violently through him down) how much more, fayth ; which perswades the godly mans heart, that the Lord loves him as well, & as much, in his after *afflicted* estate, as he did before in his *prosperous* ; as the gold-smith esteems his gold as much, though melting in the furnace ; as glittering in the shop : and that the same God will both give patience, and strength of fayth, according to the tryall ; and encrease of strength, if he encrease the *affliction* ; as also full deliverance in due time. *He will redeem Israel from all his trouble.*

As even good men perform their whole duetie to God, with some corruption mingled among : so God promiset (and performeth accordingly) the good things of this life, with exception of the *croffe*, and *tribulation*. If we could amend the one, God would leave out the other.

The Lord who *tryed Abraham in his son Isaak*, whom he loved ; and *the rich young man* in his *riches* which he loved, knows well in what veyn to strike a man, that the blood may follow. The more we love any earthly thing, we are the more in danger to be *crossed* in, or about it. Not that God envyes our delights, as one man often envyes anothers : but eyther because we do, or lest we should surfet in affections towards it.

Most

Most men are moved too much with their own *miser-
ies* in this world, melting in them, as wax in the sun,
so as they are unapt to hold any impression eyther of
fayth, or reason: but are too litle moved with other mens
calamities, not affoording them so much as a compassio-
nate affection. Yet may, and doth the contrary extream
of over pittying others also, prevayl with some. Against
both which it is good to consider, that eyther we, and
they reap spirituall benefit by our *afflictions*, or no. If the
former; that may, and ought to moderate the *greif*: If
not; there is cause of greater *greif* for after greater *afflictions*
to come upon us, and them.

A man may much encrease, or lessen a *crosse* by the
course, which he suffers his mynde to run, in it; seeing
all *crosses* have some *conveniencies* joyned with them; as
all commodities have some discommodities. If a man set his
thoughts a work upon the *inconveniencies*, and *discommo-
dities* alone, which are in it, he shall heap sorrow upon sor-
row. But if, on the contrary, he draw into consideration
such *conveniencies*, as usually fall in with their contraries;
he shall alwaies finde some matter of ease: and sometimes,
that *meat comes out of the eater*, and that which at first sec-
med a *crosse*, is rayther a benefit. It is a most dangerous
thing for any to deem his *afflictions* extraordinarie; least
by so doing, he prejudice himself against ordinary com-
forts; which we should with readynes, and thankfulness
embrace; and not look for angels from heaven to comfort
us, or for manna from heaven to feed us.

Judg. 14.

CHAP. XXXIII.

Of Injuries.

Pacius,



Levit. 6.

N Injurie (say the Lawyers) is whatsoever is not done justly. In one, and the same act may be found both sin against God, and injurie against man. And therefore in cases of wrong done either by violence, or deceit, the offender, under the law, was bound both to make restitution to the wronged, and also to bring his trespass offering to the priest, to make an atonement for him before the Lord. Sometimes the sin is taken away, and the iniurie remainys; as when the person which hath wronged another, truly repents; but is not able to make satisfaction: Sometimes, on the other side, the injurie is taken away, and the sin remainys; viz. when the offender makes satisfaction by compulsion, or for shame; but repents not before God: Sometimes both are taken away, and sometimes neyther; as both or neyther satisfaction to men, and repentance towards God is performed.

Between the *injuring*, and offending of a man there is this difference; that we may *injure* him that is altogether ignorant of it; but can offend onely him that takes knowledge of some evil in truth, or appearance, done by us, whether with *injury*, or not.

The more power any hath to do hurt, without worldly prejudice to himself therein, the more carefull had he need be, that he take not to himself any lawlesse liberty that way; remembering alwayes that he hath also a master in heaven; and that he who is higher then the highest regardeth: who

Coloss. 4.
Eccles. 5

who also may with more right, and reason destroy him for ever, then he (how great soever) do the least hurt to the sillyest worm, that crawls upon the face of the earth.

They who use injurious dealings themselves hate them in others, and them that offer them ; as do they also who take knowledge of them. For whom men fear, they hate : Now there is cause for all to fear him (to his power) that hurts any ; seeing in wronging one , he threatens all that he hath power to hurt. Yet if we will look upon things a little spiritually , such persons are more to be pittied , then eyther hated, or feared ; as being, (though cruell to others , yet) more to themselves : hurting others in their bodies , and bodily states ; themselves in their hearts, and consciences before the Lord , which is far the greatest damage. And upon this ground it was, that the ancient father desyred Scapula , that he would pittie himself , if he would not pittie the Christians , whom he cruelly persecuted , seeing the most hurt came to himself thereby. When therefore we thus suffer any heynous injuries of any kinde by any , we must pray the Lord both to deliver us out of their hands , and them out of the divels , whose instruments they are , in so doing.

Seneca.

Austin.

Tertul.

For any one man whosoever to offer injurie to any other whomsoever, is unnaturall, and inhumayn: but especially odious in these four sorts of persons : The first is Magistrates , and men in authoritie , whom God hath therefore furnished therewith , that they might prevent , and redresse injuries by others ; and execute wrath upon evill doers. Which if they become themselves , they transform the image of the Lords power , and justice , which they susteyn , into the image of Gods enemy , Sathan , whom therein they resemble ; and become, after a sort, wickednesses in high places, as the divels are. The second are freinds,

Rom. 13.

Terence.

freinds, whose office it is by *help, counsayl, riches*, or otherwise, to succour their *wronged freinds*; and if no other way, at least, by condoling with them, and comforting them. *A man that hath freinds should shew himself friendly* (sayth the wise man) and for such a one to shew himself enemie-like, is very greivous; as we may see in *Iobs*, and *Dauids* case. Now, if it be here demanded, whether *the injuries* offered by freinds, or by others, be lesse tolerable? Answer must be made with distinction; that some *injuries* are such, and so notorious, as cannot stand with a true *freindly* heart, but do plainly discover an evil, and eni-mious affection: and of these by false *freinds David* (and

Prov. 18.

worthily) complayns, as more greivous then by *strangers*. Some again, are such, as may scape him that truly loveth, through negligence, rashnes, or other infirmitie. Such the heat of love should digest. And they, who, in this kinde will bear more at the hands of others, then of freinds, are unworthy of them. A third sort are men religious, whose professed pietie towards God promiseth honest dealing with men: as on the contrary, *Abraham* looked for all *injurious* dealing in that place, where the fear of God was not. The fourth, and last are men themselvs oppressed by others, specially lying under *the injuries* of the times.

Psal. 55.

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Gen. 20.

When one poore man oppresseth another, it is like a sweeping rayn, which leaveth no food. Yet is it found by certain experience, that it oft rayns from this coast; and that the poore by *oppressing* one another, teach the rich to *oppresse* both: and this not onely in bodily things, but in spirituall also: none being found more *injurious*, and unmercifull, then are some (out of the favours of the times themselvs) to others, that are a litle more in their disgrace, then they. None of the heathens were so cruelly bent against the christians, as the Iews, though themselvs but scattered

Prov. 28.

amongst

amongst the Heathens, to be tolerated by them. Such should think of *the brethren of Ioseph*, who being themselves in danger to be *violently oppressed*, remembered, and bewayled the *violence*, and *wrong*, which they had formerly offered to their *brother Ioseph*. Gen. 42.

There are two things causing inordinate stirring, and indignation at *injuries* offered: the one naturall; the other morall. The naturall is the aboundance of hoat choler boyling in the veyns, by which the blood, and spirits are attenuated, and so apt to be inordinately stirred, and inflamed, upon apprehension of a *wrong* done. This cause may something be helped by naturall means, and medicines; and the effect by true wisdom, and government, which represseth all inordinate motions in the minde. The morall cause is pride, and self-love: for men having themselves in high estimation, make account, that if they be a litle *wronged*, some great, and heynous offence is committed, and that at which there is just cause of high indignation. The *injury* to such seems great, because they seem great to themselves: whereas to him that is litle, and lowly in his own eyes, *injuries* and *wrongs* seem lesse: specially if he set this low price, and valuation upon himself, in conscience of his sins against God: as it was with *David*. What strange thing is it, if an earthen pot get a crack? or if a silly worme be troden upon? or that he, who is litle, be litle set by? 2 Sam. 16.

It is wisdom, in cases, not to seem to take knowledge of an *injurie*: as eyther, when it is small, and scarce worthy the myndeing; and such the stately gravitie of some persons make many to be, which to others seem intollerable; witnesse *Cato*, who being asked pardon of him that *Seneca* had given him a bob on the mouth, answered, that there was no *injurie* done, and so no pardon needfull: or when the great-

nes, (and mallice withall) of the *injurious* is such, as that to expostulate a *wrong* is to provoke to the doubling of it: to which purpose his answer fitted well, that sayd, *he had grown old in a tyrants court, by thanking men, when he had received an injurie from them.* Sometimes, again, it is wisdom to let persons know, that we account our selvs *yll used* by them, and that cheifly, when our expostulation is like to prove their warning; by working eyther fear, or shame in them.

Cicero.

If the commendation given of *Cæsar* had not been by him, who was too good a courtier, that he was wont to *forget nothing but injuries*; he though a pagan, might therein have been a mirrour to all Christians; considering the mischeivousnes of our corrupt nature this way, which is apter to remember a *wrong* done, then any thing els, specially then a benefit; because, as one sayth, we account *thanks a burden, and revenge an ease.* In regard whereof it was not without cause, that Christ our Lord in our *directorie of prayer*, which we must dayly use, reinforceth

Tacitus.

nothing but the condition of the fifth petition: *as we forgive them that trespassse against us*; the petition being, *Forgive us our trespassses*; adding therein, that *if we forgive not them that trespassse against us, neyther will our heavenly father forgive us.* And this exhortation, sayth one, *if we be not more hard, then iron, and steel, cannot but soften us, and make us appeasable, and ready to remit offences*; considering how many, and great our *offences* are against the Lord; for which he both so justly might, and so easily could take re-

Math. 6.

Calv. n.

Rom. 12.

vengment upon us. And since *vengeance is the Lords, and that he will repay*, we must beware we take it not further into our hands, then God gives it us: lest meddling with edged-tools, in Gods shop, we surely cut our selvs deep, howsoever they scape, against whom we use them. And, besides

besides the conscience of offending God by *revenge*, in wish, word, or deed, we may take instances of inducement to forgiveness, from circumstances of all the persons that *injure* us. If it be a meaner person then our selves, that *wrongs* us; let us forgive him, in pittie of his weaknes: If our *superiour*, let us pittie, and forgive our selves: the former in charitie; the latter in wisdom. Is he a malicious, and unmerited enemy? why should we marvel, if he do his kinde? Have we hurt him before? he but gives us our due, and why should we not take it at his hands? Is he a good man? let us be ready to forgive him, whom God forgives. Is he wicked? Alas, we may well forgive him, considering how fearfull vengeance (if he repent not) God will take on him for that, and other his sins. Seneca.

Many who think it divelish (as indeed it is) to offer an *injury*, think it but manly to requite it. But *it is*, (sayth Lactant. one, *evill as well to requite, as to offer; since God forbids both.* And *there is*, sayth another, *onely this difference between them; that he who offers the injury, is before in mischeif; and* Tertul. *he that requites it, comes after therein, as fast as he can.* With which two joyn a third witnesse saying, that to render evil Calvin. *for evill, is to make two divels for one.*

Not to be revenged for an *injury* done is not alwayes to forgive it. For this may be through want of power, or of courage, or in a kinde of haughtines of mynde, when a man esteems himself above the *wrong* done, or scorns to fyle his fingers with his adversarie. Neyther yet is it sufficient (though it be a great thing) that we wish him no hurt who hath *wronged* us; but we ought further also so to keep our hearts, that they *rejoyce not at his fall, or stumbling*, by any other means; *least the Lord see, and it dis-* Prov. 24. *please him, and he turn his wrath from him upon us.* All the other wayes we may be accessory before; his way, after the

fact. Notwithstanding, we may, & have cause to be glad ; if the *injurious*, and *oppressours* be restreyned by some work of Gods over-ruling providence ; that the fox being chayned up may no more worry the lambs : But this is not to rejoyce for his hurt ; but for his good. Lastly, as God forgives *injuries* against him (which all sins are) if for the same he hate not the person so sinning , though he both be angry at him, and correct him ; and therein provide for the repaying of the honour of his majestie impeached by
 2 Sam. 12. him : so may men forgive *injuries* done against them , in spirituall sense, and holy manner ; if therefore they hate not, nor wish hurt to the person, that hath *wronged* them ; though, in cases, they provide for his due correction , and also for the repaying of the damage susteyned by him in theyr body, goods, or good name, by lawfull means.

CHAP. XXXV.

Of Patience.

T is our sinfull condition that makes us subject to crosses : our humayn, that makes us sensible of them : without which sense of them we were no more *patient* in bearing them, then the stone is *patient* , upon which the weight of the wall lyeth. But

Lactant. in the bearing of such evils as are brought upon us, or befall us, with equanimitie , and moderation, true *patience* is seen.

Gregory. The grace it self must be in us, even without crosses , and we by it in heart martyrs, without fire, or sword : but so can not the use of it be ; no more then there is use of a salve , where there is no soar. And thereupon the Apostle sayth,
 that

that affliction worketh patience, that is, occasions the exercise, and increase of it. And hence it is, that men are most deceived in the measure of this grace, and esteem their *inches elms*; till by tryall of evils, they finde the contrarie. But *patience* tryed by afflictions, and found firm, and good, gives, above other graces, experimentall assurance of Gods love. Whereupon the Apostle, in the place forenamed, gives it alone the honour of *working experience*: And no marvayl; seeing by it God gives a poore, and feeble creature such experience of his powerfull grace, and goodnes, for *the bearing*, and *bearing out* of those crosses, and miseries, both inward, and outward; which, without this staf of supportance, were intollerable. Neyther is the work of Gods goodnes lost in them, to whom he imparts this grace; seeing by it, if by any other, they *shew forth the virtues of God*; and honour him in so many of his attributes, in the exercising of it. As first, of his will both commanding, and approving it: as Christ tels *the church and Angell at Ephesus*: *I know thy works, and labour, and patience.* Rev. 2. Secondly, of his justice, as acknowledging really, that all the afflictions, which they suffer, are lesse, without comparison, then their sins deserv. Thirdly, of his power, and that both over them, with which they struggle not, but *making a vertue of necessitie*, quietly bear what he layes upon them: and also in them, in susteyning them, that they faynt not under their burden. Fourthly of his wisdom, in effectuall acknowledgment, that he hath his good, & holy ends of his so dealing with them, though oft times not so particularly known to them. Lastly, of his goodnes, in *dealing with them in their chastisements, as with sons, for their profit, and that they might be partakers of his holynes*: without which last, all the rest how honourable soever to God, are uncomfortable unto man. Vpon this goodnes of God,

Rev. 2.

Chrysost.

Hebr. 12.

God, we do in our afflictions specially exercise the two mayn graces of Fayth, and Hope. Fayth, perswading our hearts, that God loves us as well in our greatest afflictions, as out of them, and will do us nothing but good by them, is as the foundation for this bulwork of *patience*. Hope assureth us of happy issue out of them all; which if we wanted, what would it avayl us though we had the strength of men, and angels to *bear miseries*?

Laertius.

Some Christians have sayd, that *Patience is a miserable remedy*. But how much better said the Heathen *Byas*, that *he onely is miserable that wants patience, for the bearing of his misfortunes*. As indeed, he is in a miserable case; considering unto how many calamities all mortall men are subject: against which they can neyther promise themselves

Seneca.

before hand, nor finde in time, other sufficient remedy, then this of *patience*; which is *a salu for all soars*: and the same also so approved, that though it make not miseries cease to be miseries; yet it keeps the person that hath it, and suffers them, from being miserable. Yea, as deadly poysons may be, and are so mixed, and tempered, as they become, in cases, more wholesom, then meat; so do *calamities*, deadly in themselves, tempered with *patience* become better then their contrarie delights. Sicknes with this is better then health without it; and poverty so tempered, then riches otherwise: and so all the works of Gods justice, unto which the faythfull are lyable, are better to them, then any work of his mercy to others. Lastly, so absolutely necessarie is this grace, and the use of it, for all Christians, as that the Apostle tels the beleeving *Hebrews*, and other beleevers in them, that they had *need of patience, that having done the will of God, they might receave the promise*: With which accords an others exhortation, that *pa-*

Hebr. 10.

James 1.

tience may have its perfit work in the Saints, that they may be perfit,

perfit, and intire, lacking nothing. A man would think in reason, that he who hath done the will of God, and been carefull in all things to keep a good conscience towards God, and men, should have *nothing lacking*, for the receiving of the promised reward. But the wisdom of God tels us, that we must first doe our duction in all things; and then afterwards, suffer evill *with patience*, before we receive the reward promised. In which our *patient* suffering for, or in the way of righteousness, we please God more (if it may be) then in our former wadding; as Christ our Lord performed the greatest work of his obedience unto his father, and of our redemption therein, by his innocent, and *patient* suffering of death.

Of all manner of crosses none are so hard to *bear* by Gods servants, without despayr, as those, wherein the Lord seems, to their sense, and reason, to be their *enemy*, by Job 19. reason of some strange, and unusuall working against them; as we have *Iob* for an example: Nor any so hardly borne by them, without inordinate stirring, and spurning again, as those, in which a man must be a meer *patient*, using, as they call it, that *passive patience*; and may, or can say, or do nothing in defending himself, or offending an adversarie. A blow, or wound received in fight, or action, is scarce perceived: But if a man must sit still, and suffer himself to be bobbed on the mouth; or, as the Prophet sayth, must *give his back to the smyters, and his cheeks to them that pluck of the hayr*, or must be coupt up alone in a dungeon, or prison, where none may come at him, this goes near him, and tryes his *patience*, and how he hath hearkened to the Lord God, the holy one of Israell, say- Esay 50.
ing, *In returning and rest shall ye be saved; in quietnes, and in confidence shall be your strength.* Where mens injuries are joyned, and concur with Gods providence in a crosse, Esay 30.

there the flesh and fleshly passions take more libertie. I haue known some, who have atteyned to a good measure of *patient bearing* calamities and crosses by other ordinarie hand of Gods providence; and yet have been most impatient of any prejudice, or damage by mens injurious dealing. And this may seem not to want reason. To be stirred against God for a crosse, is diuinish; against unreasonable creatures, brutish; but hath a shew of manlines, for a man to be stirred against a man that injuries him. But be the shew what it will, the truth of the ground, for the most part, is; that pride causeth this swelling of the heart against him, who is deemed to injurie us, specially if we conceav it to be out of contempt; whereof all men are *impatient*. Against the pang of *impatience* this way, it is best we labour, not to overvalue our selvs; nor easily to think that others dispise us; and, as we have *Iob* for a *pattern of patience*, so to follow his steps; who, looking through the violence, and wrongs of men (the *Sabeans*, and *Chaldeans*,) beheld, by the eye of fayth, which *sees a far of*, Gods providence, as the soul of the worlds body, and ruling all things in it; and thence took instruction for quiet, and *patient* submission unto the Lord: seeing, & saying in all the outrageous practises against him by the divell, and wicked men; that *God who had given, had taken away*.

Iob 1.

CHAP. XXXVI.

Of Peace.

TH E Hebrews by comprehending under the name of *peace*, all both safety, & prosperitie, whether bodily, or spirituall, do shew therein how both pleasant, and profitable a thing *peace* is, for all persons, and societies. And though to *strive*, *contend*; yea and *wage war* also, be in cases, and at times, not onely lawfull, but also necessarie; yet are they never so much as tolerable for themselvs, but onely for *peace*, as the launching of the wound is for the cureing of it.

From *peace with God through the forgivenes of sins by faith*, and a good conscience, ariseth *peace* with a mans self; Rom. 5. with the angels; with all men, after a sort, yea with all creatures in the world. Such a one is *in league with the stones of the field*, and at *peace with the beasts of the field*, Iob 5. sayth *Eliphaz*. Yea his very enemies (sayth the wise man) are at *peace with him*. I add, that though he be burnt in Prov. 16. the fire, drowned in the water, or otherwise killed, yet that fire, water, and other instrument of his bodily destruction; and therewith, all other creatures, are in a kinde of secret league with him, and do even in *killing* him bodily, *work for his spirituall, and eternall good*. Rom. 8. And if they which are at *peace* with a king have his subjects at *peace* with them; how much more shall Gods servants, and people, have all the creatures in heaven, and earth at *peace* with them, for their true good, by the favour of him their absolute king, and Lord.

God to shew how *peaceable* man should be, hath denyed him such instruments of offence, and naturall weapons, as many other creatures are furnished withall; of which some have horns, some hoofs, some paws, some tusshes, some talents: But, alasse; how hath sin armed man with hatred, and mallice; and they with weapons of violence, and destruction? so as more men are destroyed by men, then by all other creatures.

When the Lord would shew himself to *Elijah*, he did it not in *the great, and strong winde*, nor in *the earthquake*, nor in *the fire*; but in *the small still voyce*, which came after them. And when he would have a temple built to dwell in, he would not have David build it, because his hands were full of blood, though of Gods enemies: but Salomon the king of peace. In the building of which there was neither hammer, nor ax, nor tool of yron heard in the house. As the spirit of a man doth not quicken any member of the body, but as it is united to it; so neyther doth the spirit of God any member of the Church, but being united in the bond of peace.

God would have Christians, if it be possible, and as much as in them lyeth, to have peace with all men. But in some cases, and specially, where this cannot be done without sin, on their part; it lyeth not in them to have peace, but in the other, which would put upon them the necessitie of sinning. And in such a case, they must rayther want peace with men, which is a crosse; then with God, which is a greater crosse, and a sin also. The Apostle that bids follow peace with all men, adds in the same place, and holynes, without which no man shall see the Lord. Such may be the case, as a man may see God without peace with men; because it may be their fault, and

and not his : so can he not possibly without holynes, of which no man fayls but by his own fault, and sin. *The Nazianz. contention which makes us nearer God, is better then the peace that separates us from him.*

They are not most *unpeaceable* alwayes, who *dissent* most from others, whether in opinion, or practise: but they who eyther affect *differences*, or carry them turbulently, whether small, or great, when they fall in. A feirce horse may be so whistled, or yoaked, as he may draw in the same waggon quietly with others, eyther gentle, or head-strong; so may a violent, and turbulent person go on in the same course quietly a long time, because it pleases him, or because he is strongly yoaked, though without all true love of, or earnest pursuit after *peace*. But the Lord would have us not onely to be held in *peace* by others, and to hold *peace* with others, when we have it, and to imbrace it when it is offered; but to *pursue* and follow after it, even *when it seems to fly from us*. Many can cry aloud for *peace*, and against *peace-breakers*: and can speak very glorious things in commendation of so profitable, and pleasant a good, whereby to perswade others to it. But what is this *peace*, unto which not a few of those good orators so earnestly, and eloquently perswade? Surely too often nothings els but eyther a cursed consent in evill, or servile subjection to their, or their masters wils, and lusts, without regard eyther of equitie, or reason. They would willingly have *peace*; that is, they would do what they list, and have others do the same their lists also, how unreasonable soever. But *this* (saith one) *is not to follow peace, but to command it*. The divell *Hugo.* himself would have such *peace*, and hath with his; (*when the strong man armed keeps his house, all things that he hath* Luke 11.

*Psal. 33.
Calvin.*

are in peace) and upon condition that he might rule in, and over them after his wicked will. But to follow after peace aright is clean an other, and the same an excellent thing; requiring at the least these three particular vertues. First, a truly affectioned heart unto it, in conscience of God, and love to men, out of a due valuation of its excellencie; as *Elisha* loving, and reverencing his master *Elijah*, would follow after him, and not leave him. The second is, to deal justly, and equally with all men, without wronging any. It is double injury to beat men causelessly till they cry, and then to beat them for crying. Thus many breed *strife* by injury, and oppression; and then cry out against it; as *Athalyah* cryed out of treason. There are two freinds (sayth the Father) Righteousnes and Peace; He that will have the one, must do the other. All would have peace; but all will not do righteousness. But he that puts the one away, and loves not the freind of peace; peace loves not him, nor will come at him. A third thing, is forbearance of others, what may be, though in our own wrong. For considering how ready all sorts of men are to wrong one another, and withall how apt to think themselvs wronged, when they are not, yea often times, when they themselvs do the wrong: except we mingle with the former two, such moderation, and Christian forbearance, as to bear, and tolerate for peace sake, persons, and things not intollerable, we follow strife in effect; whatsoever we eyther pretend, or intend otherwise.

Austin. It is ill when good men have not peace, and unity amongst themselvs; and as yll, yea worse, when there is peace amongst wicked, and godles persons; seeing thereby their strength in evill is encreased. It is better the work of God go on weakly, as it doth, when peace among the good is wanting;

wanting; then the divels work strongly, as it doth, in *the conspiracie of wicked men*. It is therefore a speciall Psal. 38. work of Gods good, and powerfull providence to cast a bone amongst such, and to set them one against another, that *a fire may come out from Abimelech, and devour Iudg. 9. the men of Shechem: and from the men of Shechem, and devour Abimelech*: by which God makes one of them the others exequutioner in his just judgment; and therewith provides many times for the *peace* of his people, whose utter ruine otherwise, their *accord* in evill and violence against them, would endanger.

CHAP. XXXVII.

Of Societie, and Freindship.



OD hath made man a *sociable* creature; and hath not onely ordeyned severall *societies*, in which persons are to unite themselves for theyr mutuall welfare; but withall so dispensed his blessings, as that no man is so barren, but hath something wherewith to profit others: nor any so furnished, but that he stands need of others to supply his wants. *The head cannot say to the foot,* (much lesse the foot 1 Cor. 12. to the head) *I have no need of thee*. And the lesse need thou, by reason of thine abundance of bodily, or spirituall endowments, hast of others; the more neede they have of thee, and thy plentie. To which purpose tended his saying, who having many servants, some better, and some worse; and being moved by one to disburden himself of such as were unprofitable, and to keep

keep the rest, answered; that he *stood need of the better; and the worse of him.* The king himself is served by the feild; and stands need of the husbandman; and so doth he of many of far meaner condition.

Phil. 3.
1 Cor. 7. Some wrong humayn *societies* by being too divine; many more, and much more, by being too bestiall. By the former I understand such as in the profession of devotion towards God swallow up, & dissolv such naturall, & civill bonds, as wherein God hath tyed them unto men; by chusing solitarie, and monasticall lives. All Christians ought to *have their conversation in heaven*, and *to use this world, as though they used it not*: And herein such as are called to the holy ministerie ought to be ensamples to others, and to go before them; but not to hide themselves in holes from them, as melancholick monks do. So for others; the lesser helps, and provocations of grace they can have from them with whom they are occasioned to *converse*; they are to be the more frequent with God in the personall exercises of pietie: but so as they take heed that they wrong not *father, and mother by their Corban*: nor make a speciall calling of the common works of all christians. Others are grown more out of kinde, who take greater delight in the following, and fellowship of horses, and hauks, and dogs, then in mens *companie*. Such have drunk deep of the cup of *Circes*, by which she is said to have transformed men into beasts. That which was *Nabuchad-nezzars* punishment, they make their cheif pleasure.

As God hath established *fellowships*, and communities of men to procure their mutuall good; and to fence them the better, on everie side, against evill; so sin and wickednes being the greatest, and onely absolute evill; christians are most bound by vertue of their association, to help, and assist,

assist, within the bounds of the callings in which God hath set them, their brethren, and associates against it: according to that of the Phylosopher; *He that bears with the vices of his freind makes them his own.* Hence all Israel was punished, and is sayd to have sinned, for not preventing, or reforming one *Achans transgression.* The sin of another, how near soever unto me, cannot defile me, because he doth it: for then that which neyther goes into a man, nor comes out of him might defile him: but when eyther I doe something for the furthering of it, which I should not do; or neglect something which I should perform in my place for the preventing, or reforming of it; by these means I become accessorie eyther before, or after the fact; and not otherwise.

Seneca.

Iosh. 7.

Although it be to be desyred, and that, unto which we are bound, as humanitie, & our speciall places, and occasion will permit; that we converse onely with such, as eyther may make us better, which is wisdom; or which we are like to make better, which is charity: yet will a good, and wise man make good use of all companies. Amongst the good he will learn to love goodnes the more: amongst the evill (and most amongst the worst) the more to hate evill. But yet notwithstanding, there is a difference. In evill company we see what to avoid; which is good: but in good, what to follow; which is better. Besides, there is danger (if of no worse thing) lest the edg of our zeal against evill should be taken of, if we be occasioned continually to be grateing against it. The spirit of grace, and goodnes had need to be strong in him, that is not tyred with continuall struglings, and stryvings with the mallice of others. He that, at the first, with righteous
Lot vexeth his righteous soul dayly with the wicked deeds of them, with whom he liveth, yet will in time, be in danger,

2 Pet. 2.

to be vexed dayly lesse, and lesse, with them, as things growing by custom, more familiar to him. Also there is a second danger, lest living amongst fools, or wicked persons, we cōtent our selvs with the litle model of goodnes, or wisdom which we have; because we are some body in comparison of them, (as *he that hath but half an eye, is a king amongst them that are blinde:*) whereas amongst the wise, and good, we have still matter of imitation, and provocation to aspire unto greater perfection in goodnes. I conclude with that of the father. *If men good, and bad be joyned together in speciall bond of societie, they eyther quickly part, or usually become alike. Freindship eyther takes, or makes men alike.*

Chrisost.

Much *acquayntance* shews eyther great imployment in the world, which puts men necessarily upon the *acquayntance* of many: or great ability, and endowments, which draw the *acquaintance* of many to a man, for their benefit: or an ambitious heart, which seeks to be known and acknowledged by many: or an idle head, that hath litle els to do, but to occupy it self, in seeking, or getting *freinds*.

As many, who, if they walked alone, would, by reason of their richer apparrell, be thought men of better estate, then they are: and others meaner then they are, by reason of their russet coats: who yet both are discerned of what condition, and rank they be, by their *companions and consorts*: so the vertuous, or vicious dispositions of men are much discovered by the *company*, which they affect, and with which they sort with most gladnes, and content: For *like will to like*, whether good, or evill.

Danews.

There is a *difference between love, goodwill, and freindship*. We may *love* other things besides men: bear *goodwill* to the persons that know us not: but we have *freindship*

ship onely with men; and that with mutuall consent, arising from mutuall love, and goodwill, for our mutual good. Now though divers other contracts be more streyt in severall relations; yet is there in this of freindship a kinde of inwardnes, arising from conformitie of judgment, and affections (*the conjunction of the minde being the nearest kindred*) by which persons are more streitly tyed together, then any other way. *There is a freind* (sayth Salomon) *that sticketh closer then a brother*: And Moses passing from brother to child, and from childe to wife, placeth her as near, as the mans bosom; but a freind nearer, as reckning him as his own soul. Such a freind Jonathan was; whose love to David passed the love of women. Him whom we are to take so near unto us, so constantly to keep, and so freely to communicate withall, we must not lightly make choyse of; nor as the manner of many is, by meeting together at a feast; or playing a game at bowls, or tables; or lodging in one Inn: but eyther after long experience, and having, as the proverb is, *eaten a bushell of salt together*: or upon some singular, and extraordinary motive, or tryall. And as Christ committed not himself to the Iews, because he knew their hearts; so neyther are we easily to commit our selvs to men, because we know not their hearts. We are wisely to judge before, but freely to credit after, the knot of freindship tyed: yet so as we try the wisdom, secrecy, & faithfulness of our freinds in smaller matters, before we trust them in greater; as men use to try, whether their vessels will hold water, or no, before they put wyne into them. And albeit that christian love, which is the bond of perfection, and first fruits of the spirit, be due to all christians from all; yet are not all fit freinds for all, of that fellowship. David notwithstanding the many worthyes in his kingdom, had specially Hushai the kings freind: and so had our Lord, whilst he lived upon earth,

Seneca.

Prov. 18.

Deut. 13.

2 Sam. 1.

Plutarch

Iohn 2.

Seneca.

Plutarch.

Colos. 3.

Galat. 5.

1 Chr. 27.

Iohn 14. specially *Iohn*, among all the twelv, *the disciple whom he loved*. This speciall affection to one above the rest in Christ, was holy, yet humayn.

Many complayn of the perfidiousnes of *freinds*, & how vilely they have been used by them whom they have trusted: and not without cause; it being as *vile*, as common, to *deceav him, whom we could not have deceaved, if he had not trusted us*: But if all things be rightly weighed, the most have most cause to complain of themselves, for making no better choyse. He is but right served, in all mens judgments, that hath his broath running out, which he puts into a riven dish. And first, *God is love*; and no marvayl then, if there be no firmnes in that *love*, which is not founded in God, and goodnes. As, on the other side, if a man be deceived by such a *freind* as he trusts upon the shew of pietie and goodnes, which he makes; he hath comfort with God, unto whom he had respect in trusting him. Men that trust others upon the testimonie, and commendation of any, and are deceived by them, use to complayn to them, for whose cause they trusted them: He that looks, in his league of *freindship*, to the appearance of godlynes, and vertue, which the other makes, takes his *friend*, after a sort, upon Gods word, and testimony; and if he happen to be deceived by him, may complayn, and moan himself to God; as *David* complayned of *Achitophell* the traytour, *with whom he had taken sweet counsayl, and walked into the house of God, as a freind*. But on the contrarie, he that *leagnes* himself with a vayn, and godles person, especially with respect and liking to any vanity, or leaud quality in him; if he be deceived by him afterwards, (as like enough he will be) may go to the divell to complayn; upon whose word, in effect, he took him.

Psal. 55.

Some do discover their pryde, and ambition by affecting

ing acquaintance, and societie with their superiours; thereby eyther to become, or to seem greater then they are. So do others not a litle, if not more, bewray their pride, by affected sorting with much meaner persons then themselves; that they may have honour, and respect from them, and domineer amongst them: which in truth, though under an appearance of humilitie, shews the prouder minde. It was swelling pride in *Cæsar*, that he rayther desired to be the first in the least village of *Italie*, then the second in *Rome* it self.

He that will throughly reform, and correct his faults, had need eyther of singular circumspection, and jealousy over himself, and his wayes, for the finding out of his own faylings: or of faythfull freinds who will seriously admonish him; in which dutie christian freindship is specially differenced from all other: or els of bitter enemyes, who will not spare, nor fayl to cast his faults in his teeth; that so he may make a medicine of their mallice, as physicians make triacle of venemous serpents. And as *Iason* had his impostume opened, and so healed by his enemies sword, in *Plutarch* the wars, which his freinds the physicians could not cure; so we receave sometimes, that good by our enemyes reproaches, which our freinds eyther cannot, or will not afford us, by their loving, and faythfull advertisements. A wise man makes better use of his enemies, then a fool of his freinds.

To him that knows the use of true freindship, no earthly thing is more delightfull, then the sweet societie of wise, and honest freinds, whether for recreation after studie, or labour; or communication in a prosperous state; or comfort in an afflicted. He that so esteems not this benefit, is unworthy of it. Yet, for my self, though I have ever thus valued truly loving freinds; notwithstanding, consi-

dering unto how many dangers, and calamities mine afflicted state hath been exposed, I have counted it a benefit, that I have not had many such, as were in danger to take excessive sorrow for my miserie that hath, or could befall me.

Some *freinds*, in this respect, have a very ill, and *unfreindly* fashion. If any good come to them, they conceal it from their *freinds*: if any hurt, they hasten to fill their ears with that, to the utmost. Such are more perversly chylidish, then children. For as they will streight complayn to their mothers, of any hurt that befalls them: so, on the other side, if any good come to them, though it be but an apple, or nut; they will as readily run, and acquaynt them with it also. Such persons are commonly lovers of themselves, envious, and unthankfull. We, on the contrarie, should rayther hasten, and desire to manifest to our *freinds* matter of gladnes, when good befalls us; then of sorrow, in our crosses: and shew therein both our *love* towards them, in procuring their rejoycing with us; and also our wisdom, and strength of fayth, and *patience*, in the silent swallowing of our sorrows, without greiving our *freinds* more then needs must. So we read of *the woman, that had lost her peice; she lighted the candle, swept the house, and sought it diligently; and all this she did alone: but when she had found it, then she called in her freinds, and neighbours to rejoyce with her.* It is best mourning alone; and best rejoycing with companie.

Luke 15.

Some *freinds* are rayther to be used, then trusted: namely such as are more able, then entire, or free-hearted: Some agayn are rayther to be trusted, then used, saue in case of necessitie, and then also sparingly: and those are such, as whose truly *loving* affections exceed their abilitie. And in these considerations, the proverb oft times fitteth:

Rich

Rich mens purses, and poore mens hearts.

Wealth maketh many *freinds*, and povertie tryeth them; as the winde shews which clouds have rayn in them, and which not. And so, though the rich have the more *freinds*; yet the poores better appear to be faythfull, in giving testimony that they love their *freinds* for God, and the persons themselves: which to know is not a small priveledg, that poore men have above others; who can hardly discern, whether their persons, or riches be loved. *A Gregorie.*
freind (sayth the wise man) loveth at all times: and a brother is born for adversity. He sayth not, A *freind* is born for prosperitie; though it be one end of *freindship*, that we might have with whom to communicate, and rejoyce in a prosperous state of things; but for adversity; this being the more principall end (specially in our sinfull, and sorrowfull state) for which God hath linked men together in all *societies*: which the wiser sort of the heathen have seen by the dim light of nature, and that it apperteyns specially to the office of a true *freind* to ease his *freinds* greif by speech, to affoord him counsayl in doubtfull cases, to drive away sadnes by his chearfulnes, and to refresh him with his very presence. *Seneca.*

And for such persons in *societies*, as, in effect, make account, that they are onely for other mens prosperitie, and not for their afflicted state; and that others are for their help, and benefit; and they for their own: these are the verie moths, and caterpillers of family, church, and common wealth: and so far from deserving the *fellowship* of men, as they are scarce worthy of the flocks, and heards of beasts: of which divers are helpfull to their fellow, as they are able, and the other need.

As none can sin against the Holy Ghost, and irremissibly, but they, whom God hath receaved into some degree

gree of fellowship with him, at least, in the knowledg of the truth: so there is no so great enmitie amongst any others, as amongst them; who of freinds become enemies.

- Prov. 15. *A brother offended is harder to be wonn, then a strong citty: and such contentions are like the bars of a castle. A twyne thread, if it be broken, is more easily knit together, then a cable. And the hard Adamant, if it hap to be beaten in peices with the hammer, styes into such small dust, as is scarce discernable.*
- Cartwr. *And no marvayl, if, where men look for love, and kindenes, they finde, in truth, or supposition, the contrary, & that which agrees not with a freindly affection; that there they conceive most indignation, and greatest matter of alienation. It is therefore requisite, that a freind shew himself freindly, for the preserving inviolated that bond of*
- Prov. 18. *amitie with his freind: and avoyd all make-bates, persons or things. And of this sort, not onely greater unkindenes use to be, but even smaller also, if they be frequent: as men consume their states, many times, by small (if dayly) losses, and mispendings. And if it so come to passe, that*
- Isidorus. *our freinds become, or appear so ill, as that in their freindship there is more hurt, or danger, then in their hatred; it is yet better we untwyne, then break the coard of former*
- Cicero. *freindship: save where some extraordinarie unworthines suddely breaks out, and which urgeth present renunciation. Lastly, when we are necessarily pressed eyther to the one, or other; let us rayther do it with sorrow, then anger: and withall, have in us a disposition to reassume our old course of kindenesse, if there appear cause afterwards:*
- Pliny. *as the storks, when the winter is over, do affect their former nests.*

CHAP. XXXVIII.

Of Credit, and good name.



Credit, and good name with men so follows vertue, and good deserts (like *the shadow the body*) as it remainys notwithstanding Gods good gift, sundry wayes. First, in bestowing upon men vertue, and goodnes to deserve it: *for which also the gifts of God are to be the more welcom.* Secondly, in guiding them to manifest, and improve their endowments to the advantage of their *good name*; not as stage-players, but *as good stewards of the gift of God* that way. Thirdly, by moving the hearts of other men to have them in due respect, and estimation: to which purpose it is sayd of *Ioseph*, and others (though of most singular desert in regard of men) that *God gave them favour in their eyes.* Austin. Gen. 39.

Many rayther desire a great *name*, then a good: and therefore rayther enterpryse great, then good matters. Some matters greatly great; as they *in the East*, who to get *Gen. 11:* them a name, would build a tower, whose top should reach heaven. Such also was the levell of the huge, and high *Pyramides* built by the *Egyptian kings*. Some, things greatly strange though mean, as *Parmeno* in his artificiall imitation of the grunting of a sow. Some, greatly dangerous; as those *Funambuli*, who rayther will venture their necks, then want a name. Some again, things, if no otherwise, yet greatly odious; as *Herostratus*, in burning the temple of *Diana*, in *Ephesus*, with wilde fire. And so *Pilate* is famous for crucifying *Christ*; and *Iudas* for betraying him: so is

Ieroboam known by this brand, *He that made Israel to sin*. But a great *name* so got, and left to posteritie, is like to the great stinck of a lamp, or candle, when it is gone out: whereas *the memoriall of the righteous is blessed*; and like *the smell of the costly oyntment of spykenard*, wherewith *Mary annoynted our Lords feet: the sweet sent whereof filled the whole house*. And this good *name* of the godly, and vertuous, living amongst good men upon earth, when they are dead, is a kinde of pledge of their souls living for ever with God in heaven. This none neglect, but they, who mean to do nothing to deserv it: nor despise, but with endangering their own hardning in evill, both against the fear of God, and shame of the world.

Prov. 10. Prov. 22. This good *name* is rayther to be chosen then great riches, sayth he, who could well discern what was best. Which shews, both that he, who impayrs anothers *credit* by slander is worse then a theif, and steals a more pretious thing; as also that he, who seeks, and gets it to himself undeservedly, is as well to answer to God for his undeserved *credit* with men, as is a theif for his stoln goods.

This *credit*, and good *name* we may desire, as a good pleasing naturall thing, and for our more comfortable living amongst men: and so *David* prayed sundry times in one Psalm, that God would *turn away reproach from him, which he so feared*. But this good *name*, and note with men, we are specially to desire to honour God withall, and to further, and prefer goodnes with others: as otherwise, so cheifly, by the good regard, and respect, wherein they have us, to advantage the example, and other provocations of vertue, and godlynes proceeding from us, for more ready imitation by, and better

better acceptance with them. And them, who thus labour to honour God with the *honour*, and *respect*, which he vouchsafes them from others, he will surely *honour* with men (so far as is meet) and with himself for ever. Whereas the vaynglorious, and ambitious, that eyther seek *honour* above their desert, or onely thereby to advance themselvs, and theirs, above other men; they lift up themselvs against God, and climbe higher, then that the bow will bear them: and God, first or last, will throw them down into perdition.

And whereas God would have us seek *good name*, & *fame* by well doing; if any seek it by evill, (as in evill times, and companyes too many do, as *Austin* confesseth of himself, that in the dayes of his vanitie, he oft did evill, *not onely in lust of the thing, but for prayse by it, amongst his consorts; and sometimes also flattered himself with the evils, which he had not done, lest seeming more chaste he should be more contemptible then the rest*) such do no better then set the divell in Gods place, and *glory in their shame, whose end, without repentance, is damnation.* For *Phil. 3.* God will keep his place in heaven; and from him shall men at length, and for ever, receive *prayse* for wel-doing; and not from the divell for evill. Neyther yet is *credit* alwayes gotten with men, by following it, no more then a mans shadow is: but he that seeks to *honour* God in his mayn intention, God will cause some strinkling of his own *prayse* to reach unto him; and covering his sins from his divine eyes, will so farr, as is meet, cover them from the eyes of men also; and therewith, as it were, commend his vertues to their acceptation: specially, if withall, such a man joyn with his zealous heart towards God, good thoughts, and speeches of other men, & good doings unto them.

Math. 7.

God will provide, that others shall *mete the like measure* to him again, in *thinking, and speaking well* of him.

As the whiteness of the *Ethiopians* teeth is the more remarqueable by reason of the blackness of his whole body: so are the few vertuous doings of some persons the more noted; and they the more *famous* for the same; by reason of their contrarie course in evill. Things eyther rare in themselves, or not expected from such or such persons, are most observed: so are the commendable actions, in them, whose ordinarie course in evill gives men litle cause to look for better. And by this means it comes to passe, that divers (specially great men, who have many trumpeters of their few vertues, and scarce any that dare so much as see their vices) get often times a greater name of just, mercifull, and pious, for some one, or a few works of those kyndes (like the *Ethiopians* teeth;) though in a course of injustice, and impietie; then many others do by the constant practise of those, and other vertues.

Cicero.

Seeing *honour, and respect is in the hand of the honouring, and not of the honoured*; we are for the right valuation of mens *credits* in the world, to have speciall regard to the persons that *honour* others; whether by *praising* them, or otherwise. For fools will *praise* men lightly, and at a venture: flatterers, having *linguas venales*, for their own advantage: vayne and leaud persons, such as are like themselves; in *praising* of whom, they *praise* themselves by reflexion: But to be *praised* by them, who themselves are *praise-worthy*, is both a reward of vertue, and a blessing of God. But above all things, we must remember, that whatsoever eyther we think, or speak of our selves, or others of us; onely *he, whom the Lord commendeth, is approved*:
without

2 Corin.
10.

Without, or against Whom, he that would be commended of men, shall not be defended of men; When God judgeth him; nor delivered by men, When God condemneth him. And what doth it advantage him, that runns a race, that the standers by approve of his running; if the *Agonothetes*, or Iudges of the course disallow him? And what will it avayl any, if all men, and Angels should extoll him never so highly, and even clap their hands at him, in admiration of his excellencie; if God the judg of all, and by whose sentence he is eternally happie, or miserable, should condemn him, and cast him of, as unworthy? Let our mayn care then be, that wee may alwayes be accepted of God: And for acceptance with men, let us not neglect it; for that were desperatenes; nor yet set our mynds too much upon it: lest to procure, or keep it, we loose favour in a better place. Let us rayther fear, with the Apostle, lest any think of us above that which indeed there is cause: and if we be approved, or happen to be praised by any; let us with the godly Father (considering both our wants, and other things amisse) take thereby occasion of blushing in our selvs: and, with another, of begging at Gods hands, that he would make us answerable to the good, that any think, or speak of us.

Austin.

Ignatius.

Greenham.

CHAP.

CHAP. XXXIX.

Of Contempt, and Contumelie.

Cicero.



Contumelie hath a sting; as the saying is : and is hard to be born eyther by wise or good men, how mean otherwise soever. Even the worm being troden upon will turn again : neyther can any esteem eyther so highly of another, or so meanly of himself, as to think he deserves to be contemned by him. And therefore Jonathan, though both wise, godly, and humble-mynded, being reviled by king Saul his father, scarce kept himself within the bounds of due respect eyther to a Father, or king. Many, sayth one, can better endure paynfull stripes, then contumelious words. And hence it is, that povertie is more greivous unto many then other ordinarie crosses, because it brings with it more contempt in the eyes of others. Now, although the fear of God in a person, should, in all equitie, procure him honour, and respect from all : yet as the phylosopher advised, in his time, Wouldst thou take up the study of wisdom, prepare thy self to become a laughing stock to many, &c. so in ours, and all ages, must Gods most saythfull servants much more arm themselvs against contemptuous, and contumelious caryages by many; if against any other temptation : following therein the Holy Apostle, who approved himself to God in honour, and dishonour : yea the son himself, the author, and finisher of our sayth, who for the joy set before him, not onely indured the crosse, but also despised the shame. And this the more carefully we must do, because the diuel will never fayl to stir up his cruell instruments to ply the servants

1 Sam. 20.

Ambrose.

Epictetus.

2 Cor. 6.

Hebr. 12.

servants of God, with the most sharp, and byteing rods of *contempt*, and vilitie, in the middest of theyr other most greivous afflictions; as is to be seen in *Christ our Lord*, and *Math. 27.* *David* his type: that they finding themselvs *despised* in those their calamities, which should move compassion towards them, in all mens eyes, might even be broken in their hearts, and so, through despayr, fall from their steadfastnes; as many do, not being sufficiently rooted in Gods promises by faith, whereby to bear this fore-pressing temptation. 2 Sam. 16.

Many buy at a dear rate the use of a few *contemptuous* speeches, and that not onely at the hands of superiours, and equals; but oft times, of meaner persons, then themselves: with whom they loose more love, and respect by one *contumelious* passion, then they can recover by many freindly actions. Yea men (so impatient are all of *contempt*) are better satisfied and contented with a respective denyall of a benefit, then with a *contumelious* graunt of it; yea, I add further, with a playn injurie of some kinde, then with a favour so sauced: because in some injuries persons are thought worthy to be mynded, though not for good towards them: in the other case, worthy to be *despised*, even by them from whom they receav good.

He that despiseth the poore, eyther such in estate, or naturally impotent in minde, or in body; *despiseth God that made him so*: at which he is alwayes as truely displeased in a measure, as he was at the *children*, upon whom he sent a *shee-bear to teare them in pieces*, for *mocking at the prophets bald-head*, though he do not so visibly manifest his anger. Prov. 17.
2 Kings. 2.
 He that *despiseth* a man for the grace of God appearing in him (which is too frequent in ours, and all evil dayes) *despiseth*, and almost despyteth the verie spirit of God, which made him so. But he that *despiseth* a wicked, and vile person

Pfal. 15.
Seneca.

son, in lieu of his vilenes, *despises* the divell, and sin, that made him so. And albeit the followers of Christ should not come near a proud, or *disdaynfull* spirit: yet ought they to get, and mainteyn in themselves a kinde of spirituall highnes of minde, by which, vileny, and a *vile person* for it, may be *contemptible in their eyes*: and vices, as said one, *not onely odious, but ridiculous*.

Some have gotten the *foxes* cunning, in *scorning the grapes for their sowernes*, which for their height he could not reach to; affecting the *contempt* of that good which they want, and cannot obteyn; that so they may seem to want it upon judgment, as a thing not worthie the having; and not of impotencie. So some *contemn* learning, others policy, others other things, as unworthie their having; which they indeed are unworthy to have, and unable to attain to.

Prov. 20. Others partially say, with *Salomons buyer*, that things are nought, when they would have them easily, & for nought: Thus *Lot sayd of Zoar*, which he would have God spare for

Gen. 19. his cause; *Is it not a litle one?* Lastly, there are, who, in a cruell craft, use to *vilifie, and debase*, what they can, such persons, and things, as they either have oppressed unjustly, or mean to oppresse. Thus *Saul* purposing to oppresse

1 Sam. 20. *David*, still terms him, in *contempt*, *The sonn of Ishai*: So did the *Ephramites* term the *Gileadites*, for like purpose, *su-*

Judg. 12. *gitives of Ephraim amongst the Ephramites, and amongst the Manassites*: The *Jews* and others Christ a *Samaritan*, and *Galilean*: And wicked men now the faithfull servants of Christ, Lutherans, Hugonites, Calvinists, and by other more *contemptible* names, that so they may make themselves, and others the better beleev, that it matters not, what is done to, or becomes of so vile, and unworthie persons. But men are men, though they be sowed in bears skins, that dogs might worrie them: And the *con-*

tempt

tempt cast upon the Lords servants, by those carnall and craftie enemies, neyther makes the oppressed by them lesse precious in Gods sight, nor their oppressions lesse odious. Men, on the contrarie, when they have in hand any thing hard, or greivous to an other, should bethink themselvs of what is good, and commendable in the person; that thereby they may breed in their hearts due respect of him, and not wrong him: If the grace of God, though in never so great weaknes; that we wrong not it. If the image of his authoritie, wisdom, or other honourable attribute; that we wrong not it: If nothing els, yet that he is a man, and so deserves all humayn respect to be given unto him, as the Apostle bids, *Honour all men.*

1 Pet. 2.

Men say, *Familiaritie breeds contempt*; whereupon many fearing to be *contemned* by others, dispose themselvs to *contemn* others by a supercilious, and overly behaviour. But as there is a mean in *familiaritie*, as in all other things; so they most fear *contempt* by it, who have least worth in them, to free themselvs therefrom: and therefore in jealousie, and conscioufnes of their own wants, take up a theatricall, and affected strangenes, and statelynes, specially towards their inferiours, and equals. Such are like the asse in the Lions skin: but by braying when they should roar, are discovered, and become more ridiculous, then if they had alwayes shewed their asses ears.

Considering how greivous a thing, and hard to be born *contempt* is; it is wisdom in a man, not easily to think himself *despised* by others; and that even for his own peace. But if an injurie be offered, rayther, if it may be, to impute it to unadvisednes, or negligence, or almost to any other originall, in the offerer, then to

Ff

contempt.

Seneca.

contempt. Besides, an aptnes to conceive a *contempt* shews a minde uncharitable, discontented, and usually proud withall, as looking too much for respect. Lastly, *he that judgeth himself despised by another, (specially being troubled at it) honoureth him therein: since it cannot be, but that he desires to be respected of him, with whose contemptuous cariage towards him he is troubled.*

CHAP. XL.

Of Envie.

Plutarch.

Cyprian.
Scaliger.

Envie is a greif conceived at the good of another; specially by him that wants it himself: whereof the highest degree is, so to envy it to him, as we desire it our selves. It is a verie shamefull affection, and which no man will own, how many soever use it. Some will confesse, and professe, upon occasion, that they hate, or fear, or scorn others: but *none that they envie.* And no marvayl; for though many deserve to be hated, feared, and despised; yet none to be *envyed.* Good, and wise men are to be honoured in, and for all the good things that God hath given them: Foolish, and corrupt to be pittied in their greatest jollitie, considering what their end shall be. And though there be cause to greiv, in a sort, at the prosperitie, and power of unworthy persons: yet this is not because those things (good in themselves) are good to them; but because they abuse them to their own, and others hurt.

Politian.

It is like a fire ascending upwards, still ayming at that which is above it: for though superiours oftens grudge at the good of inferiours, yet rather this is indignation then

then *envie*. Or rayther it is *like smoak*, not onely in the former respect; but also for that, as smoak is greatest at first, and before *the fire burn clear*, but after the flame *Plutarch.* bursts out, *vanisheth away*: so is *envy* greatest in the first rising of any in vertue, or honour, or other eminent good; but by continuance of time, and vertue in the *envied* is tyred out, and gives over.

He that *envyeth* maketh another mans vertue his vice, as Bernard. Bernard confesseth of himself: and an other mans happiness his torment: whereas, he that rejoyceth at the prosperitie *Politian.* of another, (even thereby, if no other way) is partaker *Chrysost.* of the same. Yet were this vice the more tolerable, if, besides men, our selvs, and others; we in it did not so directly wrong the Lord; and that (which is worst) even in his goodnes, which it not onely perverts, as other vices do, but abolishes, as much as it can. It is (and worthily) accounted in some, horrible impiety, to complayn of God, that he *made the world no better*: But what is it then to quarrell with him for making it so good? As in truth, an *envious* person doth: saying unto God, in effect, why hast thou bestowed this vertue, this knowledg, this honour, these riches, or the like good upon this man, or woman? So the first labourers in the vineyard sayd of the last, to him which hyred them; *Math. 20.* Why givest thou so much unto them? How injurious soever notwithstanding this cancker worm is both to God, and men; yet is it in this point most just; that it punisheth and tormenteth, with no small torment, him in whom it beareth swey; *Basil.* consuming his heart, as rust doth the yron, whereon it groweth; and rotting his verie bones, *Prov. 14.* whiles he liveth.

The good gifts of God, as riches, honour, wit, learning, &c. in any eminencie often endanger their owners

by puffing them up with pride in themselves : And if they have the grace , and modestie to use them aright ; yet are they dangerous to others , becoming oftens fewell to kindle their fire of *envy* withall. And so it fell out between *Ioseph* , and *his brethren* ; *David* , and *King Saul* ; and many mo : verifying that of the wise man :
 Eccles. 4. *Everie perfection of work is the envy of a man from his neighbour.* By means whereof it also hurts its owner , many tymes, by a kinde of unnaturall rebound, as it were, from the *envious* ; and that so violent , as *none* , but
 Prov. 27. God in heaven , *can stand against it.* Not *Adam* in paradise agaynst the divels *envy* ; nor *David* against *Sauls* ; nor *Christ* against the *Pharisees*. And in this regard, a mediocritie in any good is the more thankfully to be accepted from God ; considering unto what danger this way, all eminencie exposeth a man. The highest trees are soonest , and soarest shaken with tempests.

The best remedy for preventing *envy* by others is to carry a low Sayl in the most prosperous gayl that can blow : and to ascribe the good a man hath rayther to any other cause, then to himself , or his own wit , industry, or worth any way. Therein he least disparageth others that want it, and so frees himself best from their *envy* at him.

CHAP. XLI.

Of Slaunder.



HE is a *Slaunderer*, who wrongs his neighbours credit, cyther by unjust *rayſing*, or *upholding an evill report* against him. Of which two, viz. *the rayſing*, or *receaving a false report*, (ſeeing that if there were no receavers, there would be no thecvs) one of good skill in diſcerning *doubteth whether is more damnable*. We muſt then get amongſt others, this mark of him that ſhall *ſojourn in the Lords tabernacle, and dwell in his holy mountayn*, that we neyther *rayſe*, nor *take*, or *held up a reproach* against our neighbour. Though the North Winde be not alwayes to be wiſhed, becauſe it driveth away rain: yet is *an angry countenance to drive away a backbyting tongue*. As a man may be wounded in his body with the ſword taken out of his own hand: ſo may he in his credit, by the *injurious relation* of the very thing, which his hand hath done, or tongue ſpoken. And the ſame alſo ſometimes being good in it ſelf; and cyther wreſted to ſome other ſenſe then he intended; as were *the words of Chriſt by false witneſſes*: or craftily made an opportunitie whereupon to build ſome false, but colourable inſinuation of evill; as was *Dauids being at Nob with the High prieſt*, by *Dogg*: Sometimes alſo being evill; as when men without juſt, and neceſſarie occaſion *blaze abroad the faults of others*; cyther in idlenes, for want of other talk; or of hatred, by way of revenge; or in flatterie, to pleaſe other men; or in envy, as grudging at their good name. And it

Bernard.

Pſal. 15.

Prov. 25.

Mark. 14.

2 Sam. 21.

and 22.

may wel be thought, that persons oftner *calumniate* others of love to themselvs, then of hatred to them: thinking therein to build their own credit, upon the ruines of other mens: which is, as if one, to make his own garment seem the fayrer, should cast mire upon his neighbours.

Hubert.

Some *slaunders* are such as confute themselvs in the eyes of all reasonable men, as eyther *being so great*, or so senselesse, *as are incredible*: or when the known qualitie of the person accused, fastens a *slaunder* upon the accusation: as did *Platoes* with *Diogenes*, when he heard one accuse him of evill. Some also there are, which turn to the advantage of the *slaundereds* credit afterwards, namely such, as a litle time will plainly manifest to have been false, and feyned. For then they, who before have wronged them, through credulitie, will hold themselvs their debtors for amends afterwards; which also it may come to passe they may make them, by not beleeving some ill (though just) report of them, in after time.

Tassin.

Gen. 3.

Iob 1.

Rom. 3.

Slaunderers of any others may rightlyest be called *divellish*, seeing the divell hath his name of *Slaundering*. He sometimes *slaunders* God to men; as to *Eve*, of envie, in the beginning: sometimes men to God, as *Iob* of hypocrisie: and continually man to man, by his venomous instruments thus anotamized in their parts, by the Apostle. *Their throat is an open sepulcher; with their tongue they have used deceit; the poyson of asps is under their lips; whose mouth is full of cursing, and bitternes.* And truely it may be, he should not much misse the mark, that affirmed, *slaunders*, and *false reports* to have raysed as great, and many quarrels amongst equals; conspiracies from inferiours; and from superiours violent oppressions; as all injuries in truth offered, or other provocations whatsoever.

Men

Men commonly with one stroak wound, or kill but one: whereas a *slaunderous* blow reacheth to many. He wounds *himself* with his own *slaunderous* tongue; *his mouth making his flesh to sin*: He wounds him in the ear, to whom he *slaundereth*; specially if credulous, as the most are, in receaving *false reports*: And as for him, whom he *slaundereth*, he wounds him in his good name (though *him only by suffering evill, the former two as workers of it*) and with-
all, offends makes way by so doing for further wrong to be offered him, eyther by himself, or others. Thus *Maximus the tyrant set a work certain vile persons to accuse the Chri-*
stians of heynous evils; that so he might persecute them with more shew of reason: like as men, when they would have their dogs killed, give out, that they are mad.

Herodotus

Eusebius

David never complayns of the sharpnes of the swords of the *Philistims*, or other enemyes; but of *the sharp swords of the tongue of slaundersers*, he oft, and piteously complains, in *the book of the Psalms*, as peirceing deeper then the former. And yet for fence against those sharp swords God hath put into the hands of his innocent servants two bucklars: the one inward, viz. a conscience, upon due knowledg, and examination, excusing before God; and this is of proof: The other, such a conversation before men, as may ward our credit and good name from being wounded in the eyes of such as know us, and are equally mynded; and such, as are not apt eyther *greedily to devour*, or *lightly to admit slaunders, and vituperies* raysed against us. Yet, if the divell could by the serpents *slaunders* impeach the credit of God himself with our first parents, in their state of innocencie; no marvayl, if his serpentlike instruments can prevayl with sinfull men, & women this way, even against Gods faithfull servants. We must therefore prevent *slaunders* what we can; bear what we cannot
avoyd;

Psalms 3.
57. 58.
64. &c.

Calvin

avoyd; and alwayes be mindefull, by earnest prayer; as well to commend our good name to God, that he may take charge of it, as our persons and estates.

Better never accused, then quit, though after the clearest, and most honourable manner, that may be: seeing after a bold slander something ever will stick behinde: by which the ignorant of the truth will be abused, and adversaries take advantage to upbrayd. But how great soever matter of greif or shame unjust slander causeth; yet he that is reproached for well doing, hath the spirit of glory resting upon him, and being innocent, may say, that the evill is not against him, but against another, whom the slanderer takes him to be. The advised consideration partly of the cause, and partly of the end, which the Lord will make, abundantly sweetens all the fowrnes of the reproaches, which he suffers: and such a one may know himself to have atteyned to the highest pitch of Christianitie, and conformitie with Christ, when for well-doing he is ill dealt with. *It is kingly*, sayth one, say we, Christian like, *to do well, and to be ill spoken of*. Yet is it not enough, that when we are *slandred*, we be from under the desert of it directly: but we must withall consider, whether we have not drawn it upon our selves deservedly, in regard of God by *slandering* others, & that so God payes us home in our kinde: or by some other scandalous sin, which the Lord will punish in us by *slanderous* tongues; as he did David by *Simei*: or whether we have not given vehement occasion of mens suspecting us; and so *accusing our selves* as one sayth, *of suspicion*; what marvayl, if others think, and speak evill of us?

2 Pet. 4.

Chrisost.

Antisthenes.

CHAP. XLII.

Of Flatterie.

TH E reproof by *Diogenes* is not more known, then just, upon *flatterers*; that as *tyrants are the worst of all wild beasts*, so are *they of all tame*. And yet there is (and the same verie common) a worse beast, then cyther of them severally; to wit, a monster gendred of them both. Men *flatter* their superiours, or others able to oppose them; to the intent they may tyrannize over their inferiours the more freely, without danger, or fear: and so become both *flatterers*, and *tyrants*. *Plutarchs.*

A man needs no other *flatterer* then his own partiall heart to infatuate him. Notwithstanding, though few would rayther buy a false, then a true glasse to see their faces in: yet how fewer are there so truely hateing their own vices, as that they had not rayther seek, or at least, enterteyn such freinds, as may rayther cover their faults by *flatterie*, then cure them by faythfull reproofs? And this benefit men of a poore, and despised condition may set against divers miseries incident thereunto: that they are thereby out of danger of being much *fluttered*. Every one will be bould to call a poore man fool, or knave, and to speak of, and to him, all the ill which he knows, & more also. Whereas the rich, and mightie in the world are, for the most part, *soothed up*, to their destruction; as the fat ox is clawed by the same hand that strikes him down. And this is just from God upon the most of them, because they

desire rayther to be pleased by *flatteries*, then bettered by hearing the truth. Few coming near *Dauids* order, will say as he did, *Let the righteous smite me, it shall be a kindenes:*
 Psal. 141. *let him reprove me, it shall be a pretious oyl.* Where yet the excuse is not nothing, which the Phylosopher makes; that
 Plut.arch. *as worms soonest breed in soft and sweet woods: so gentle and noble spirits do most easily admit flatteryes.*

He that reads the Epistles dedicatorie of learned mens books in all faculties, divinitie not excepted; if eyther he knew not the contrarie, by experience, or suspected not, how easily ambition (the canker of learning, and mother of *flatterie*) might grow in learned mens breasts: would soon be brought to think, that almost all the great men in the world were so good, so vertuous, so religious, such, & so wise, and worthy patriots, as nothing more could be wished, or hoped for. But how oft, God and men know, whilst they labour to honour many of them unjustly, do they most justly shame themselvs, in proclayming those things of their benefactours to the world, with all confidence, which a modest man that knows the persons, cannot read without blushing? and giving men just cause to suspect (as *Lactantius* speaks of a *Philosopher in Bithynia*,
 Lactant. *Writing against Christians*, and pouring out himself into the prayses of persecuting princes) that oft times they write their books rayther to flatter in their prefaces, then for other matters prosecuted in the treatises themselves.

Prov. 28. *Flatterie* is in all cases, and persons a base sin, and which will make one man (dog-like) to fawn upon another, for a morsell of bread: But in the ministers of Gods holy word, above all other men, it is most pernicious. For whereas in other cases a man makes himself a *claw-back*; in this he makes God himself, in whose name he speaks, no better, what in him lyes: Besides that, he turns into deadly poyson

son the onely sovereign medicine of the soul. This made the Apostle take God to witnesse, that he never used *1 Thes. 2.* flattering words: and to protest against others, that they in doing it, served not the Lord Iesus, but their own bellies. *Rom. 16.* Such are not to be accounted the servants of Christ, whom they make their stayl; nor yet of their flattered Lords, and maysters, how lowd soever they professe themselves their obedient servants: but they have a base mayster, whom they serve, and are ashamed to own; their belly, and the divell in it. It is not for nothing that the prophets, and Apostles have so thundered against the flatterers of the mightie; who both look so much for it, as that they think themselves half maligned, and *Seneca.* envyed, if they be but sparingly flattered; and yet are so deeply endangered by it. Here notwithstanding, we must beware, that to avoyd the note of flatterers we become not raylers, affecting to speak evill of dignities, eyther in pride, (as many scorn to flatter, that is, love to *Iude 8.* revile, or out of discontentment in our selvs, or to nourish it in others.

CHAP. XLIII.

Of Suspicion.



Suspicion (as it is commonly taken) is, as it were, a looking under an hidden thing, with an inclination to judg it evill, and amisse. It sets the person suspected in a kinde *Seneca.* of middle state, (but something bended the worse way) and neyther quit, because he is suspected: nor condemned, because he is but suspected.

Suetonius.

He that should deal by all persons, and things, as *Caesar* did by *his wife*, whom he put away, because she was suspected of uncleannes, though solemnly cleared in judgment; should leav himself neyther freind, nor wit, nor honestie neyther: For all these, and whatsoever els he hath that good is, are subject to unjust *suspicion*, by others. Suspicion indeed, how unjust soever is a blemish, and so may justly occasion refusall, where there is free libertie; but not rejection in way of punishment; This is to right a former wrong by a second greater.

Seneca.

Some *suspect* all men, and some none: both are in fault; the former in the more sinfull fault; the latter in the more honest, but more dangerous to themselvs. And yet even for that; there want not, who by causelesse *suspicion* teach their servants, freinds, yea wives, and children also, to deceive them. For many respecting more their credit with men, then a good conscience before God, by being *suspected* (though causlesly) grow desperate: yea think themselvs half priviledged to deceive them that *suspect* them; seeing that by so doing, they but become that, which they are deemed to be before. It is best therefore, first not to *suspect* without good cause: next, not to bewray our *suspicion*, except we have great hope to over-aw thereby the *suspected* person.

There are many unreasonably (though not altogether unoccasioned) transported from the one of the extreames formerly mentioned to the other: who being at first credulous, and light of beleif, and thereby oft deceived; at length come to trust none; but would burn, as they say, *their shirt*, if they thought it knew their secrets: & therefore set it down for a rule, to have al men in jealousy. Such overwise men are like the fool, that because the sive deceived him, and let his drink run out, would
not

not trust his dish with it afterwards. Howsoever things fall out, it is best to keep our byasse alwayes on the right side: and to encline still to a better, rayther then to a worse opinion of men, then they deserv. For though it be best of all, to judg of others just as they are: yet seeing, that is alwayes hard, and sometimes impossible; we shall lesse offend God in judging of men too well (though sometimes to our own damage) then too ill, with certain injurie to them, and sin in our selvs, in the violation of the law of *charitie*, which is *not suspicious*. 1 Corin. 13.

The generall cause of *suspicion* is the want of this true love, whose propertie is to *beleev all things*, and to *hope all things*, which with reason, can be beleaved, or hoped for: and so men are in danger to presume of, and promise to themselvs more good of their wives, and children, and freinds, whom they entirely love, then there is cause; rayther then otherwise. Notwithstanding, a very inordinate, and doating affection also breeds causlesse *jealousie*. Another generall cause of *suspicion* is the knowledge and consciusnes which persons have of their own inability, and weaknes any way. Of beasts, and birds, hares and doves, and such impotent, and unarmed creatures; and of men & women; the childish, weak, silly, and decrepit are most given to *suspicion*, as being most subject to be circumvented, or oppressed. So it hath been observed, how the *Scythians*, and other barbarous nations have laboured to supply their defects of wisdom for prevention of hurt from enemies, by excesse of *suspicion*. It is true, that this disease sometimes befalls very wise men: But this ariseth from an other, and worse cause, to wit, an evill conscience. Men muse, as they use: and suspect others by themselvs: as is common with all leaud persons. He that is good himself, doth not easily suspect an other to be evill: nor the evill, that an other

Bedin.

Chrisost.

is good. Besides, an evill conscience accusing men, and women, that they in truth deserv not love, nor respect, nor credit, easily perswades them, that they are not loved, nor respected, nor credited by others. Lastly, it is oftens a punishment from God, that as a man in debt, *suspects* that every bush which he sees, is a sargeant to arrest him; so they which are without true grace, and assurance of the pardon of their sinns from him, should be *suspicious*, that every one would deceav, or hurt them otherwise. It was

Gen. 4

Gods curse upon *Cain*, when he had killed his brother *Abel*, to *suspect*, and fear, that every one that he mett with, would kill him. Notwithstanding all these things; sometimes God

Numb. 5.

sends a spirit of jealousy upon interested persons, for the discoverie of evils in others formerly hidden; which out of probable *suspicion* come to be searched into, and by searching are found out. And alwaies we must strive for that discretion, and wisdom, as not to take our marks amisse, by censuring any rashly, as *Eli* did *Hannah* for drunken, because her lips went, and her voice was not heard: nor yet to be so fondly charitable, as not to see the spots of mens leprosie breaking out in their foreheads.

We are not onely by innocencie to prevent just blame; but withall, by christian care, and wisdom, to provide that we hurt not our good name by coming under colourable *suspicion* of evill. We provide things honest before God by preserving innocency: but before men, by giving no probable cause of their *suspecting* us. And so doing, if yet God by his providence, so order, that we come under it; we must bear it patiently, as a burden layd upon us by him; eyther to prove us; as it was not the least tryall upon *Iob*, to be *suspected* by his freinds, and others, of hypocrisy: or, it may be, to warn us to take heed of some sin, of which we are in danger, though not guiltie: it may be, for our present

present peace, and safety, as it happened to *David*, by being *suspected of the Lords of the Philistims*; or, it may be, for their just punishment, by whom we are unjustly *suspected*; as in the same *David's* case, in being *suspected* by king *Saul* of affecting the kingdom; to his own great harm in wanting him, and the worthyes with him in the battle with the *Philistims*.

CAP. XLIIII.

Of Appearances.



BT is the royall prerogative of Gods infinite wisdom to judg of persons, & things, as, in truth, they are. It is mens, yea angels unperfit condition, in comparifon, (under which God hath humbled them) to judg of the one, and other, according to outward *appearances*; leaving to him alone and the persons themfelves, the hidden things of the heart. To *appear* evill to a righteous judgment, is alwaies evill, whether the person be evill, or good. If evill, his evill *appearance* is but his inward evil manifested to be, as it is; and his inside turned outward: If good; he flanders himself in *appearing* evill. He that makes an ill *shew*, we may well account evil, and corrupt, ordinarily; seeing all (save in the case of some speciall temptation) desire to seem, as good, as they are, & to put the fayrest side outward.

He that is once well known to me for good, and vertuous I will alwayes esteem so, except I come to take certeyn knowledg of his after-declining to evill. So, on the contrarie, if I have once rightly and certeynly branded a man

man for evil, I shall not easily come to think good of him, except his after-repentance as playnly *appear* to me. The reason is, because bare time makes none of evill good; or of good evill: but onely confirms men in that which they are, whether the one, or other.

Although it be not simply a sufficient warrant for our answerable judgment of, or caryage towards persons, or things, that they *appear* good or evill unto us; because we often err in our judgments about them, through ignorance, negligence, or partialitie: yet is it a certeyn rule, that we must never proceed, eyther in judgment, or practise against *appearances*: for in so doing, we condemn our selvs in the thing, which we approve; if it *appear* good, and yet we condemn it: so do we also in the thing which we condemn; by holding any course of approbation towards that, which *seems* evill unto us. Notwithstanding, such is the force of outward *appearances*, as that, in cases, they bynde us in conscience, both for judgment, and practise, to that which indeed is not true, nor due; but wherein we are altogether deceived. As when we receav a matter for truth (which yet indeed is not so) upon the clear testimonie of two, or three witnesses worthy of credit, so far as we can discern: or when we esteem an hypocrite (cunningly dissembling) for good and godly, as did *Phillip Simon Magus*. It is a fortunate sin to suspect him, without *apparent* cause, that dissembles: and an infortunate vertue to be deceived in him.

Acts 8.

The *appearance of evill* (by the Apostles prescript) is to
 1 Thes. 5. be absteyned from. Which yet we must not understand absolutely of whatsoever *seems* evill unto others: for then we should absteyn from all, or the most good; whereof there is litle, but some, or other misdeem it. But the meaning is, properly, that, in *propheſſing* (of which the Apostle speaks)

speaks) as we are to hold that which is good, and proved so to be; so if any thing be delivered, of which we have a sinister suspicion, as fearing that some poyson cleaveth to it, though not plainly so discerned by us, we with-hold our assent, till by fayth we can receave it. And in the generall, that, if a thing appear amisse, and evill unto others, especially unto weaker brethren, though it be not such of it self, yet we forbear it; except eyther conscience of duety simply binde us unto it; or that some greater conveniency appear in doing it, then is the inconveniency of, or to others, in misconceaving of us, and our doings.

If it be a good thing to appear good, how much more to be so indeed? It is also the readiest way, and most commendous for any to appear, and be thought wise, vertuous, or godly; to be, in truth, such. For God will both (so far, as it stands with his glory, and the persons good) give occasion of manifestation of that good which is; and also provide, that others may accordingly take knowledg of it. And though many things be secret in the mean while; yet, when the Lord shall come, he will both bring to light the hidden things of darknes, and make manifest the counsels of the hearts, and then shall everie one have prayse of God.

1 Corin.
4.

The Lord bestoweth his graces upon men not onely for their own good, but for the good of others also: and that, as otherwise, so for the manifesting, and shewing forth the vertues of him, who hath called them out of darknes, into his marveyllous light. Who must therefore provide carefully, both to be, as they appear, for their own comfort; and to appear, as they are, to the glory of God, and good of men. Yet so as their first, and greatest care herein be, that their appearances be not above their existences; and that they make shew of no more then they have. As in the outward estate, it is the high way to povertie, or worse,

1 Pet. 2.

for a mans expences to exceed his receipts; & his layings out his comings in: so in the spirituall course, to overstreyn in outward *manifestations* is a way tending to all impudent, and desperate hypocrisie, under a *form of godlynes*, without the power thereof. And for other gifts, as knowledg, wisdom, learning, eloquence, or the like; he that in the *manifestation* of them will streyn above his reach, may easily crack his credit, and make himself ridiculous to others; like the stage-player, who with too much wyeing of his borrowed beard puls it from his face, and so bewrayes his bare chin. And though a forth-putting man play his part so well (as many do) that he not onely satisfy, but draw into admiration his simple spectators, who cannot discern between shadow, and body; yet shall he hardly, or not at all, escape the censure of vayn-glorious, and arrogant, by more judicious men.

We are oftens angry, and offended at others, for wronging us, by conceaving a worse opinion of us, then we deserv: whereas, in right, we should be angry at our selvs, for giving them occasion so to judg, by our ill, and suspicious *appearances*. For, albeit thereby, he, whose heart, and way is upright in Gods sight, loose not his comfort with him, who sees the heart: yet by his *misappearances* made in word, or deed, he may justly forfeit his credit with men; to whom it apperteyns to judg of the tree by the fruit, or leavs, or any other outward mark, or note, rayther then by the sap. Cunning naughtines hath oftens more credit in the world, then unadvised honestie.

CHAP. XLV.

Of Offences.



I must needs be (considering mans frailty, Math. 18. Sathans mallice, and Gods providence) that offences come, sayth Christ our Lord: but wo be to the person by whom they come. Wo be to him, first, that gives offence; next, to him that takes it, where he should not: as the

same our Lord teacheth els where, saying, *Blessed is he*, Math. 11. *whosoever shall not be offended in me*: that is, who takes not occasion of *stumbling*, to hinder himself in the way of godlynes, eyther at my person, or doctrine, or works, or followers; or at the persecutions, and contradictions rayfed against me, and myne, by myne, and their adversaries. And considering how many such like *stumbling stones* are in the *narrow way of Christ*, which leads unto life; he is a happy man indeed, that hath eyther power to remove them, or wisdom to decline from them, or nimblenes of grace to leap over them.

Offence may be given, where none is taken; as in such evill actions, as whereby others may or might be, but are not provoked to evill; and so *Peter* was an offence, or scandal to Christ: Or offence may be taken, where none is given; and so Christ, and the gospell were a *stone of stumbling*, and *rock of offence* to both the houses of Israel; and so are many good, and lawfull things, yea necessarie also, to many now. Offence also may both be given, and taken in the same action: and that eyther in things simply evill; as when one provokes, and an other is provoked to evill, by

Math. 15.

Esay 8.

1 Pet. 2.

false doctrine, corrupt counsayl, ill example, or the like : or in things of indifferent nature, but unseasonably used, to the effectuall hindrance of others, in the way of godlynes. In such cases, as I last mentioned, *offence* is given through want of *charitie*; and taken through want, or

Rom. 14. *Weaknes of fayth* in the particular.

1 Corin.
13.

God would have us walk in *fayth* towards him, and *love* towards men: that so doing we may neyther *offend* God, nor men. But these two, which the Lord hath joyned together, Sathan would not onely disjoyn in many, but so oppose, as eyther may oppresse, or destroy other. Hence some are so strong in *fayth*, and zealous for *faythfulnes* towards God, as they are lifted up above *charitie* towards

Rom. 14. men; not considering how they ought to *receave the weak*, and bear, and forbear them, yea apply unto them in many things, and drive according to their pace, as fearing to *offend one of those little ones*. And though we may do nothing simply evill to please men; (for that were to prefer them before God) nor betray the truth to gratifie them; (so *better scandall arise, then truth forsaken*) yet are we not onely

Austin.
Bernard.

Math. 17.
Iohn 16.
Math. 9.

to do, or leav undone things of indifferent nature, wherein we have libertie, for the preventing of *offence*, and so to depart from our own right: but withall, both to do divers things, which out of the case of *offence* were sin, as *Paul circumcised Timothy*; and for a time also to forbear both the publishing, and practising of some truth, to the which in time we do ow testimony both wayes. Others, on the contrarie, are so full of *charitie* towards men, and fear of *offending* them, as that for, and sometimes under pretence thereof, they will both adventure to do many things, which God plainly enough forbids; and neglect the practise of other things commanded them, and all Christs disciples, in his gospell. Many pretend the weak-

nes

nes of others, where, in truth, they shew their own weaknes; others, that they would do such and such things, (to which indeed both conscience of God, and duty to men bindes them) but for *offence*. And what is this *offence* many times? Surely offends nothing els but the waspishnes of some peevish and imperious persons caryed against others with hatred, or contempt, or envy, or divers of those passions. But this is not to respect the weak in fayth, but the strong in passion.

To be *offended* at good things in men (which is *the propriety of an evill minde*) is to be *offended* at God in men: Tertul.
To be *offended* at things indifferent, is to be *offended*, as it were, at men in men: But to be *offended* at evill in men in due manner, and measure, is to be *offended* at the divell in men. In this last case no man should think much at due opposition, and reproof, seeing it is not properly against him, but against Sathan in him.

Readines to take *offence*, and exception at, and against other men in their faylings, shews eyther weaknes of understanding in the offended, when they discern not eyther of mens temptations, under which they lye; or what they may and ought to bear in their brethren: Or it shews pride which makes men eyther out of envy apt to bark at others upon every small occasion; or to despise them in their wants and weakneses, through over-valuation of their own excellencie; whereas, on the contrarie, they should support them, that they sinck not under the burden of their infirmities: or els it comes from hypocrisy, out of which many seek to cover both from other mens eyes, & from their own also, their proper *beam-like* corruptions Math. 7.
by quarreling at the *moats in their brothers eye*. I never knew any more forward to take *offence*; then such as were most apt to give it: nor any more hardly brought to bear

with faylings at the hands of others; then such as stood in greateſt need to have both God, and men to bear with no ſmall things amiſſe in themſelves. *Oh hypocrite, firſt caſt out the beam out of thine own ey: and then ſhalt thou ſee clearly to caſt out the moat out of thy brothers ey.*

None ſhould plead his own *offence* againſt a thing, but his reaſon; nor ſay, this ſhould not be done, becauſe it *offends* me: but it *offends* me, becauſe it ſhould not be done, being contrary to the word of God. To ſay to another, do not this becauſe it *offends* God, ſhews love to God: and, do not this, becauſe it *offends* others, love to men: But to ſay, do it not, becauſe it *offends* me (without rendring further reaſon againſt it) is from playn ſelf-love; and is an abſurd, and insolent request, and motion. All ſhould take care not to offend one another: but none ſhould look much not to be offended by others: for that is to nourish weaknes in himſelf, and to provide trouble, and diſquietnes for himſelf before hand.

CHAP. XLVI.

Of Temptations.



GOD *tempts* a man, and Sathan *tempts* him, and one man *tempts* another. Gods *temptations* are as he is; good, and for good: and no other thing, but ſo many tryals of the fayth, patience, love, wiſdom, and obedience of his creatures: not that he might know them (for *he underſtands the thoughts a far of*) but that they might have uſe, & make mani-

manifestation of the grace of the heart in outward acts, that others might know them, and they themselvs : or that (by accident, as they speak) the contrarie vices of unbeleif, impatiencie, and the like might be discovered where they lye hid, which is good also. It is good, on Gods part, and for his church, that mens naughtines, where it is, should in its time, be discovered. Where also we gather it to be our Saviours meaning to *teach his disciples*, and us all in them, to pray against *temptations*, as they are provocations unto sin; but not, as they are moderate tryals of fayth: and therewith, that *our heavenly father* would so sweeten the bitternes of them with the sprinklings of the sence of his love in Christ, as that they may not be excessive, or intollerable. Sathans *temptations*, on the contrarie, are as he is; evill, and for evill, and sin: eyther outwardly by fitting of objects, or stirring up of instruments, or provyding of furtherances of evill of all sorts: or in regard of the heart and soul, by suggestion of evill thereto, together with the so disposing, and stirring up of the humours of the body, as that they may be ready instruments for the myndes inordinate passions. And albeit he cannot compell eyther the understanding to assent, or the will to consent, or the affections to liking; and so not the body to the acting of evill: yet being a spirit, he is undoubtedly able to unite himself in his suggestions with our spirits, after an unknown manner; and the same also verie perswasive, specially with such, as upon whom he is by the Lord in anger let loose, for the punishment of former sins by latter. So we read that *Sathan filled the heart of Annanias: entred into the heart of Judas: works in the children of disobedience: and blyndes the minde of the unbeleevvers.* Notwithstanding all which his both power and

Math. 6.

Acts 5.

Luke 22.

Ephes. 4.

2 Cor. 4.

Ambrose.

and mallice ; seing he can doe nothing to hurt, but by the permission of God, and power which he hath from him ; and that justly given, though, on his part, unjustly used ; we are still to remember the good counsayl by one given us, which is, never to fear the power of the divell more then the offence of God. This were to fear the exequutioner more then the judg.

Gregory.

James 1.

Gregory.

Though a man cannot be drawn away, but by his own concupiscence ; yet may he be tempted otherwise : and be compelled to suffer temptations, which is humayn ; and devilish onely, to be overcome of them, by assent, consent, or liking : And where none of these three is ; there is the devils sin, and but mans crosse, as one sayth, in the temptation. If the thought of evill arising in the heart be such, as unto which not so much as our affections do encline ; but that, on the contrarie, we wholly abhor from it, in the very first rising ; we may gather it to be rayther by suggestion from Sathan, then of our own concupiscence. And as it is not in our power to avoyd the outward presentations of evill, by wicked men, to our eye, or ear ; but we are compelled oftens to see, and hear their unlawfull works, and words, as did Lot the Sodomites : so neyther seemeth it to be in our power to avoyd the bare thoughts of evill, (which are not alwayes evill thoughts) by Sathans Suggestions : but that he being a spirit, and spirituall wickednes, can present them to our spirits more effectually, then can any man object, and offer outward, and corporeall provocations to our outward, and bodily senses.

2 Pct. 2.

Math. 4.

As Christ our Lord, after the glorious testimonie given of him by his Father from heaven, and by the Holy Ghost sitting upon him in the form of a dove, and by Ihon the baptist both in word, and deed ; Was immediately led into the wilderness, by the spirit, to be tempted of the divell : so must christians

christians make account, after the speciall testimonies of Gods love receaved, of some singular combat of *temptation*, for their tryall; wherein, if they overcome, the love of God is thereby, as it were, sealed up unto their hearts. *Holy men therefore prospering in vertue must exult, and count it all joy, when they fall into divers temptations, and are exercised in them by the divine providence, for the tryall of their fayth: and therewith of Gods gracious power, which is perfected in their weaknes,* this way.

Gregorie.
James 1.

2 Cor. 12.

There are none of Gods servants, but in the case of *temptation* have reaped the fruit of his singular providence towards them: sometimes in preventing such *temptations*, as if they had come upon them in their full strength, would have been most like, if not clean to have overthrown them, yet to have caused their greivous fall; by which, they have, through Gods providence sitting at the stern, glyded, as a ship by the side of a rock: sometimes in guyding them even in the verie midst of *temptations* compassing them about, like so many sands: and sometimes by helping and haleing them off, even when they have stuck fast, and been ready to sinck in them. Many have been the bodily dangers known, and not known, which, by Gods good providence, we have escaped: but how many more those that are spirituall; in which we had been utterly swallowed up, a thousand times, if his gracious hand from heaven had not releived us? Now, besides those common to all, everie person hath his speciall *temptations*, arising cyther from his temper of body, or sex, or age, or education, or custome, or state, or calling, or company, or other occasion, against which he must watch most carefully, as men use to watch in the gates of a city beseiged, and in such other places, as in which the enemy is likeliest to make his assault: in which, if we quit our selves

as men, and stand fast, we shall have our part in his comforts, who sayd, *I was upright with him, and I kept my self from mine iniquitie.*

Psal. 18.

Some have thought it a wise Christian course in the confession of our secret sins, resydeing in the heart, unto God, not to use the outward voyce, for fear of acquainting Sathan with them thereby, and so of advantageing him to

Hugo.

tempt us, by applying himself to that, wherein he seeth us likeliest to sin. As it is certain that he knows not our hearts at all,

Anst. in.

as God doth, by immediate insight, but *gathers them by the motions, and manifestations of the body*: so considering that he himself is the originall of all evill, mediately, or immediately; it is like, he is, for the most part, acquainted with his own work in men. And so it is good wisdom in us to prefer the best manner of acknowledging our sins to God, for the advantageing of our repentance, before the fear of discovering our corruption to the divell.

Christ our Lord teaching us to pray, that God would

Math. 6.

not lead us into temptation, but deliver us from the evill one, would warn us not to lead our selves into *temptations*, nor to deliver our souls into Sathans hands: which yet we do by affecting familiaritie with wicked men, which are as it were his brokers; by omitting duties of religion publickly, or privately, or doing them unfruitfully; by neglecting our speciall callings, and doing nothing, and thereby giving him opportunitie to *tempt* us to do evill; and lastly, by opening too wide the windows of our outward senses towards allureing objects. By these means we not onely

Prov. 23.

tempt God to leav us; but the divell, after a sort, to *tempt* us. We have a promise, that *if we resist him, he will fly from*

James 4.

us: but that is, when he assalts us; and not when we challenge him, as it were, with his own weapons, wherewith he hath foyled so many. He that thus puts himself within

the

the reach of his paws, shall hardly scape being torn in peices by him. Let us commit our selvs unto Gods safe keep-
in all our wayes: but not come in Sathans way, lest we advantage his mallice, and put our selvs out of Gods protection. Psal. 91.

As the saylers skill is seen in carrying his ship through a storm: so is the strength of fayth in vanquishing dangerous *temptations*. Yet must we not measure the state of a man too much by that which befalls him in some, or other such dangerous tryall. There are few so evill but have at times, their *temptations* (that I may so speak) to some particular good, by which they are caryed lesse or more that way: and few or none so good, but, on the contrarie, have *temptations to evill*, in which, at times; something humayn befalls them. Now to judg of mens persons according to some such few particulars, contrary to their generall course, were partiallitie. The wicked fall not into evill, but lye groveling in evill: The godly fall sometimes by occasion; but *God is faythfull, who with the temptation maketh a way for his to escape*, by their renuall of repentance, and victorie of fayth. 1 Cor. 10. And though in those their *wrestlings* they get a wrench, and limp afterwards, as *Iacob* did; yet they *have power, and prevayl*, and go on, as he did, in their way.

CAP. XLVII.

Of Conscience.



Verie mans *conscience* is, as it were, a second God within him, both to judg of his actions within, and without him, and also of his person, and personall state, and whether in it he be accepted of God, or not.

And surely, a great good work of God it is, that he hath created, and set such an overseer as this *conscience* is, in the soul of man, by which, *if he doe any thing amisse, he is checked in secret, that so by repentance he may finde mercy at Gods hands.* And how good is it, sayth one, that this worm should be felt, whilst it may be killed; and gnaw for a time, that it may be choaked for ever? As, on the contrary, if a man do the thing which good is, the *conscience* gives testimonie of Gods acceptance, and therewith *boldnes before him: making him chearfull even in the sorrows of the world, quiet in its turmoyle, and happy in all extremitie of torments, and withall satisfiing him with the testimony from within himself, against mens unjust accusations.* This *Conscience* makes a man eyther a conquerer over the whole world, or a craven; and ready, specially in danger, and being wakened, to thrust his head in a hole.

Perkins.

Bernard.

1 Iohn. 3.

Seneca.

Politian.

1 Iohn. 3.

But now the comforts are not greater in having this good *conscience*, then are the dangers in mistaking it. Many do craftily pretend it without cause, merely for their credits before men, whose *hearts condemn them before God: and whom God who is greater, will condemn much more.* Many more are securely presumptuous; and being ready

ready to beleeve that, which they with true, are bold upon their good *conscience* so deemed; not because they know, and try themselves, and their wayes before the Lord, by his word, as they ought; but because they know not, nor will know, and examine them. And this is the vulgar *conscience* of ignorant persons, that are free from those grosser sins, which the light of nature condemns: and of some others also not without understanding, being of bold spirits, and stout hearts, and which will not easily be in fault, eyther before the world, or God himself. There are besides these, whose *consciences* are benumbed, and seared with an heat iron; who by practising at first, and continuing after in sins against their naturall *conscience*, have obteyned from the Lord this miserable priveledg, and seal of their condemnation, that their *mindes* should be voyd of understanding, and hearts of sense, and feeling; even of heynous sins, in time. Better (sayd the godly martyr) sit in the stocks of this world, then of an ill, or accusing *conscience*: And yet better a *conscience* accusing, if not desperately; then benumbed, and without feeling. The dead flesh must be eaten out of the wound, and sores come before soundnes: so must a benumbed *conscience* become accusing, before it can become excusing aright.

1 Tim. 4.

Philpot.

The larger *conscience* the better, if rightly informed. To know that to be lawfull for me, which indeed is lawfull, is the perfection of understanding, and strength of fayth: as, on the other side, to be ignorant of it, is to be weak both in knowledg, and fayth. But we must here put a difference between the *conscience* it self, and the use of it: for the largest use of *conscience* is not alwayes best, though the judgment be. Some things are so commaunded, as they absolutely bynde *conscience*, as to love God and our neighbour, &c. Some things again are so commanded in the general,

Rom. 14.

nerall, as for example, the obedience of the Magistrate, keeping peace with all men, and the like, as yet they have this particular exception. *If we can without sinning on our parts*: for we must not do evill that we may do good. But yet in these cases we are to be as large, as we can, and to go as far, as possibly we can see it lawfull, in *conscience* of the commandement of God. Other things are in their kinde indifferent, and such as we perform for our profit, pleasure, credit, or other worldly commoditie. In these we are to use lesse liberrie of *conscience*, and to take heed that we give not the divell advantage, by some blast of temptation, or other, to blow us into the ditch, if we go to near the side of it. And in observing this difference, we have a *conscionable* use of our *conscience*.

It is a great question, whether an erroneous *conscience* be to be followed, or no: and as ill resolved by many affirmatively, after much dispute. Not to follow it is evill, and to do, or leav undone that wherein the man so doing, or not doing, condemns himself; and therein hath God also condemning him: To follow it, is for the blinde to follow the blinde (the blinde person his blinde *conscience*) into the ditch; and to have God condemning him in his word, though he justifie himself. Besides then the violation of the *conscience*, which is alwayes evill, and a by-path on the left hand; and the following it in evill, as a by-path on the right (which is sometimes worse, then the former, as in sins against the light of nature;) there is a third, and midle way, safe and good; and that is, the informing of the *conscience* better by Gods word, and following it accordingly; unto which also every person is bound, for the duties of his generall, and speciall calling. It is the first dutie of a man to inform his *conscience* aright; and then to follow the direction which it gives.

A good

A good *conscience* is as the ship, in which fayth sayleth to heaven : and which they that *put away, make shipwrack* 1 Tim. 1.
of fayth. We must therefore first get a good *conscience*
by the sprinkling of the heart with the blood of Christ from Heb. 10.
the guilt of sin ; and with his spirit from the filth there-
of : and having got it, must keep the same with all care,
and tendernes, specially by eschewing *presumptuous sins,*
in which is much transgression ; and by which the *conscience* Psal. 25.
is wasted, and consumed, as iron by the rust. We of-
fend too much, alas, through ignorance, and infirmi-
tie : let us not ad to provoke the Lord by sinns against
conscience : in which we sin against a double voyce of
God, first speaking in his law, and secondly, in our own
hearts. Where this is, no marvayl though the voyce of
fayth, and witnes of Gods spirit cease : and that the
conscience so violated excuse not, but accuse.

CHAP. XLVIII.

Of Prayer.



O christian exercise hath so many coun-
terfeyts as, *prayer*: which whilst all would
seem to practise, few in truth, & experi-
mentally know. We may say *prayers*, &
sing *prayers*, and read *prayers*, and hear
prayers, and yet not *pray* indeed. Yea, we
may out of a kinde of naturall instinct, by reason of the
indissolible relation between the creature, and crea-
tour, be caryed towards God, so far as to *appeal unto him*, Tertul.
or *heartily wish good from him* (wherein, as one sayth, *the*
soul gives testimonie to God ;) and yet be far from *praying*
aright;

Phil. 4. aright; that is, from *making known our requests to God*,
 1 John 5. according to his will, with *faith* in his love, and the *feeling*
 1 Kings 8. of our own wants, *in our hearts*. And the reason why
 this true prayer is not every mans work, is, because God
 must first work it in mens hearts, by *powring upon them*
 Zach. 12. the spirit of grace, and supplication, thereby to teach them
 Rom. 8. both what to pray, as they ought, for matter; and how, for
 manner: and without the hand-leading of which spirit we
 Calvin. dare not in truth approach unto God, but do, by reason of
 the guilt of sin, flye from his presence, as Adam did,
 how nigh unto him soever we seem to draw.

Where, with the Apostle, I speak of *making our re-*
quests known to God, my meaning is not, that we pray to
 the intent to inform God, but our selvs, both what our
 wants are, which we desire supply of; and from whom
 also we expect it: nor yet to move God to doe that
 which before he purposed not, as one man is moved by
 the importunity of another; but to move our selvs, and
 Austin. make our own hearts beleev the performance of that
 which God before both purposed, and promised: for
 2 Sam. 7. therefore David found in his heart to pray unto God to
 establish his house, because God had revealed unto him, that he
 would build his house. And if we look for this honour at
 our childrens hands, that they should ask of us such
 things, as they want, and as we purpose to bestow up-
 on them: how much more is it agreeable to our duty,
 and Gods right, that we by prayer begg at his hands all
 good things both purposed, and promised by him afore
 hand.

By this all things are sanctified to our use, which are
 1 Tim. 4. sanctified in themselves by the word of God: by it we have
 spirituall right to our dayly bread, in what abundance,
 and by what naturall, or civill right soever we possesse
 it be-

it before: by it we obteyn many good things of all sorts, at Gods hands, unto which we could atteyn by no art, or industry, or other help: as the favorites of kings get more by begging, then any other can do by any other facultie. Besides, *as by conversing with men, we do by litle, and litle, learn their manners, and have bred between them, and us a certain mutuall affection:* so by our conversing with God in prayer, we learn the manners of heaven, and feel encrease both of love in us to God, and of God to us. Lastly, by prayer we obteyn with the good things prayed for, the confirmation of our fayth in Gods goodnes towards us, whereof he giveth us testimonie in hearing, and granting our requests, put up unto his majestie. And in this respect, a good thing received by prayer hath a double good in it.

God is to be invocated not onely with the heart, and with the tongue, but, as one speaks, *with the hand also;* as *Asa and the men of Iudah prayed to God, and fought with their enemies.* And for us to ask any thing at the hands of the Lord, which withall we do not offer our selvs ready instruments to effect, and bring to passe; is to tempt Gods power, and to abuse his goodnes. To pray for that which we desire not, is to mock with his majestie, as *Austin* confesseth of himself, that in his youth he begged of God chastitie, and continencie, but was affrayd, lest he should be heard too soon of him. All things live by heat: and the life of prayer stands in the heat of earnest, and fervent desire. And how should we make account, that God should hear us, if we hear not our selvs? or look that God should be mindefull of us, if we our selvs mynde not, with intention of thought, and desire what we ask of him? I, sayth the Father, prayed, when I was litle, with no litle affection, that I might not be beaten in the school. But how ma-

Seneca!

*2 Chron.
13. & 14.*

Austin.

Cyprian.

Austin.

ny grown men *pray* but with litle, (if any) affection, that they may not be beaten in hell? Our *prayers* must be earnest, as well for small things, as great; temporall, as eternall; but with difference of degrees of earnestnes, according to the degrees of goodnes, or necessity of the things *prayed* for. But as for fayth, our very degree should be the same, whatsoever the thing be, which we *pray* for, according to Gods will: seeing the truth of his promise, upon which our fayth resteth, is the same in all things small, and great, and alwayes infallible. We ought as wel, and as much to beleev a small thing, as a great, if God have promised it, and as he hath promised, because his truth, and power are as great in performing all things, though with different degrees of his love. He hath not absolutely promised temporall good things in the particulars, and so sometimes denyes them in love to his children, as seeing them unfitting for them: and sometimes again he grants the desires of his enemies in wrath, and indignation; as he did of the rebellious *Israelites desiring quayls*. Besides,

Psal. 78. if the Lord should not sometimes grant unto his that ask them, the good things of this life, even plenteously, men would think

Austin. they belonged not to him: If he should grant them to all, and alwayes, it would be thought, that for them, and them alone, he were to be served; and so in serving him men should not be godly, but covetous. But above all things, we must take heed we ask nothing evill of God: for that were to transform, and turn him, what in us lyes, into Sathan himself.

Nazianz. Whosoever, sayth one, will bring his enterprizes to good effect, must begin with prayer to God, and end with praysing of him. And he that begins not his work in that manner, specially being of any difficultie, or weight, is in danger, if it succeed, rayther to end in his own prayses, then in Gods: And if it succeed not, he may thank his own prophanenes

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in passing by God. And as we are to *pray* upon all occasions, so specially *in the time of trouble*; as children are alwayes running to their fathers, but cheifly, when they get hurt, or fear danger. Then even hypocrites are forced to God; and this partly out of a naturall desire of releif; and partly by a naturall perswasion of the power, and goodnes of the creatour, by which he is able, and willing to help his distressed creature: and so *Ionahs maryners in the extremitie of the storm, went every one to his God.* But as God is a sanctuarie to flye unto for his faithfull servants, in the time of need, whither he leads them by his holy spirit given them: so is it not fayth, but impudency, for hypocrites, and such as in their quiet, & prosperous estate, have not hearkned to God, speaking to them in his word, and works, to presse upon him in their affliction, for help, and succour, without true, and unfeyned repentance, and sorrow, as well, yea more, for sin, then punishment, accompanying it. And *though they call upon him, he will not answer: though they seek him early, they shall not finde him.* And if he that stoppeth his ears at the cry of the poore, shall crye himself, and not be heard, how much more he that stops his ears against the Lord calling and crying unto him in his word? *The prayers of such are abominable, and sin:* And how miserable must his state needs be, unto whom that becomes sin, by which the godly obteyn remedy against sin, and all other miseries? Ionah 1.
Prov. 1.
Chap. 21.
Prov. 28.
Psal. 109.

A readines to *pray* earnestly to God for good things, & the same improved accordingly, is a kinde of pawn from heaven to him that hath it, that he shall receave the good things prayed for: both because all true *prayer* is by the *teachings of the spirit of God, which searcheth the minde of God,* and so acquaints him therewith, in whom it dwels: and also because such a disposition hath fayth not onely

joynd with it as a companion, but as the very parent of it: which sayth on mans part, ever presupposeth a promise on Gods.

Cyrl.

From the use, and fruit of this heavenly grace of prayer nothing can keep him, that keeps himself in the favour of God; though many things can from other exercises of religion. Not want of fellowship of men, nor solitarines of place, nor depth of dungeon, nor darknes of the night, nor thicknes of wals neyther: but his devout prayers will finde way of ascending unto God. Blessed be his name, who hath provided for his poore servants in their most dolefull, and desolate estate, this ready means of divine comfort, whereof they, in whom his spirit dwels, cannot possibly be deprived.

Luke 18.

Math. 6.

Prayer in secret, and by him that is alone with God, hath these advantages above that, which is publique, and in the church: First, that it is lesse in danger of the taynt of hypocrisy. The proud *Pharisee*, as well as the humble *publican* goes to the temple to pray: And the hypocrites love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men: He that prayes in secret, doth it to be seen of God. Secondly, In private, a christian may descend to such particulars; as in publique, or before others, he will not, nor ought to mention. Thirdly, He may in private, use such expressions, and outward manifestations, for the better passage of his hearts affection, specially being perplexed with sorrow, or fear, as before others were unseemly, and immodest. In that day of the great mourning in Ierusalem, when they shall look upon him whom they have peirced, and shall mourn for him in bitternes; everie house, and family shall mourn apart, and their wives apart. On the other side, publique prayer wants not its prerogatives: as first, that it is performed in the order, and ordinance of

Zach. 12.

the

the church, which the other is not. Secondly, that in the Church and Congregation, many agreeing touching a thing to be asked, have a speciall promise, that it shall be done for them of their father in heaven; upon whom they set, by their prayers, as it were, in a troupe. Lastly, in our publique prayers, and prayes of God, we do give testimonie of his providence in governing the world, and all our affayrs; and that he is present with his Church, and hears their requests; for the convincing of Atheists, and Epicures; and confirmation of others in beleieving undoubtedly his care over his people, and servants.

Math. 18.

Terrull.

CHAP. XLIX.

Of Oaths, and Lots.



Here is great affinity between an *Oath*, and a *Lot*. Both the one, and other serv to end controversies, and cause contentions to cease, not easily, or conveniently otherwise to be decided. In both, men as it were, renounce themselves, and all other creatures; and appeal to Gods speciall providence. In an *oath* we appeal to God, as a wise, and righteous witnesse, and judge; knowing what is truth; and hating, and punishing falsehood, and lyes. In a *Lot* we appeal to God, as to an absolute Lord, for the disposing of persons, and things, by his more singular work of providence: unto which alone he that casts the *Lot*, refers himself, if he mock not both God, and man; wholly renouncing his own wit, and skill every way, for the furthering of this chance, event, or *Lot*, rather then that. Some may be, and are too scrupulous

Hebr. 6.

Prov. 18.

2 Cor. 1.

Prov. 16.

in both : But a thousand times more are too profanely prodigall of the one, and other.

Echemnit. In an oath we desire God, as the searcher of hearts, and patron of truth to testifie with us, that we deceave not : and withall, to take vengeance on us, if we do deceave. It is a part of Gods worship, though much used civilly (as civill things are religiously) : in which we make clear, and solemn confession of Gods presence, wisdom, truth, justice, and omnipotency. There is in it no shadow of any shadow, or type : and therefore no colour, why it should not be morall, and perpetuall, and as lawfull for us now, as for the Church before Christ.

Ier. 4. It must be taken *in truth, in wisdom, and in righteousness.* In truth of thing, & so the same known to him that takes it, in an *oath* assertory : and with firm purpose of heart, in an *oath* promisorie. *Perkins.* There are (sayth one) three bonds or degrees of confirmation of truth. First, a bare affirmation : Secondly, an assertion : Thirdly, an *oath*. In the first of the three we onely give our word, as they say, by yea, or nay : and whatsoever is above this, (to wit, in ordinary communication) is of evill. *Math. 5.* When our bare word will not be taken, and the weight of the matter requires it, we do pawn our best jewels, as our truth, sayth, and veritie, in an asseveration ; as Christ our Lord confirmed divers his weightie sayings with a doubled Amen. But now, if men will not accept of our pledg neyther, we procure God for our surety in an *oath* : unto whose justice we also enter counter-bond, for punishment by him, if we deceave. And an *oath* being the strongest bond of truth that is, and so *Hebr. 6.* avowed by God himself, who when he would confirm unto the heys of promise the immutabilitie of his counsayl, when he had no stronger bond, interposed an *oath*, and sware : and when he had no greater to swear by, sware by himself ; it followeth

loweth, that they, who are eyther without conscience what they *swear*, or can dispence, or be dispensed with in their consciences having *sworn* (though *to their own* Psal. 15. *hinderance*) are both impious towards God, and treacherous to men; and such as do really out-law themselves from all humayn societies; as neyther deserving credit with them, nor fellowship amongst them. Secondly, we must *swear in judgment*, with prudent consideration of the thing together with the circumstances, to which we so streytly bynde our selvs: as in an *oath* promissorie, first, that it be possible unto us; els we mock both men to whom, and God, by whom we swear: Secondly, that the thing be lawfull which we tye our selvs unto; To bynde our selvs to that which is evill by an *oath*, is to make sure work to do evill. Lastly, the matter must be of some weight, and such as becomes the Majestie of God, whom we thus far interest in it. Now what Christian heart (any way tender of Gods glorie) bleeds not at the worlds impietie this way? which fears not to call the glorious majestie of God to witnesse, upon such trifling occasions, as for which no wise man but would be ashamed to call his meanest neighbour, yea or servant eyther? Lastly, we must *swear in righteousness*, that is, both *according to his meaning* (being made known unto us) *to whom*, and for whose satisfaction we *swear*; as also for warrantable, and good ends: as the glory of God; our own and others good; his satisfaction to whom we *swear*; and *for the ending*, and not the beginning of *strife*: els we prostitute Gods name eyther to our own, or other mens lusts.

Bernard.

Cicero.

Common, and light *swearing* argues such a degree of irreverence of Gods Majestie, as we may truly, & boldly say, that the heart of a common, and customary
swear-

swearer is voyd of all grace, and true fear of God. And in weighing with myself with admiration, and horreur, the customarie *swearing* amongst so many; considering that there is nothing in it, as in other sins, eyther profitable, or pleasant, or of credit in the world, or that brings eyther reasonable, or sensuall good; I have made account, that, besides imitation of one another; and custom, which makes it half naturall to some; and a conscience guiltie of want of credit in others, which moves many to *swear* that they may be beleaved; and want of wit in not a few, who strive by accessory *oaths* to supply their defect of matter, or other inabilityie of speech; there is in this *swearing*-veyn a deeper myserie of mischeif, then ordinary: and that indeed, men take it up (specially, in the divels intention, who sets them awork; and not a litle in their own) in direct opposition of God, and because he in his law hath so severely prohibited it. If God had not in his word so expresly, and severely forbidden it, as he hath done, certeynly there would not be the least part of it used, that is. Gracelesse men seem therein, to affect a professed contempt of God; and withall, an opinion from men, that they fear nothing; neyther God, nor divell, as they say. But God will make them feel, that fear not the *guilt of taking his glorious name in vayne*, which all creatures ought to honour, and reverence.

Exod. 20.

This sin being directly against Gods majestie; he reserves, by his providence, the punishment of it ordinarily to himself: spiritually, by hardnes of heart, and impenitencie in this life, usually to the end thereof: and both bodily, and ghostly, by hell-fire

fire for ever Where it is also like, that the devils, and damned men do, and will *swear*, and *curse* in their utter rejection from God, and intollerable torment; and so make their sin, and course of blaspheming as endlesse, as their punishment for it.

CHAP. L.

Of Zeal.

Zeal is by some well defyned *the heat*, and *intention of all affections*; and not eyther any one simple affection, or composition of divers: I add of the understanding also: So men meditate *zealously*, and love *zealously*, and hate *zealously*, and rejoyce *zealously*, and mourn *zealously*, and with great intention of heart. The like is to be sayd of all the rest of the affections. As nothing lives without naturall heat; so neyther lives he the life of Christ indeed, who is destitute of christian *zeal* to warm him in his affections, and actions, specially in matter of Gods worship, and service; in which whether wrong, or right, *luke-warmnes* is odious, and loathsom. The Lord will *spue out of his mouth the luke-warm*, whether wyne, or water. Rev. 3.

Worldly wise-men despise *zeal*, as prejudiciall to wisdom, & discretion: So *Festus* judged *Paul* mad; & *Michall* accounted *David* as one of the fools, for the singular *zeal* of God which they manifested. But even this *foolishnes of God is wiser then men*. Yet is it certeyn, 1 Cor. 1,
that men of great knowledg, and judgment do seldom

make that manifestation of *zeal*, which weaker persons do. The former have their spirits most in their brayns, and are exercised specially in the disquisition and discerning of truth from falsehood, and of good from evil: The latter have them most in their hearts, and accordingly give themselves to the affectionate pursuit of that, which they conceave to be true, and good; and alike to the avoyding, and impugning of the contrarie.

Some deceave others by the pretence of *zeal*, which they put on for their advantage, as stage-players do vizours, till their part be played: And thus *Ismaell* deceived the fortie men of *Samaria* with his crocodiles tears. Also there are not a few, who deceave both others, and themselves, by seeming to both, eyther to have the *zeal* of God, which they wholly want; or much more, then they have: And of this number was *Iehu*, how loud soever he cryed to *Ic-nadab*, Behold the *zeal*, which I have for the house of the Lord: whereas in truth, that, which most set him awork, was *zeal* for his own house; though it may be, he thought not so. Besides craftines in this *Iehues zeal*, there are two other properties: the one suspicious, where it is found; and the other odious. The former is a furious march against evil, without an answerable pursuit of, and affection unto the contrarie good: Many are vehemently carryed against Antichristian devises in truth, or so appearing unto them: in whom yet appears litle love and affection to that which is of Christ in their own judgment. Such are rayther carried by their own flesh, then led by the spirit of God. The other is crueltie. To be aright, and truely *zealous* cannot but be good; seeing so many (and those wise men) desire, at times, to seem so, though they be not.

True *zeal* must be for God, and from God, and according to God: and having God both for beginning, and end,
and

and rule of direction; it cannot but it self be good, and godly. It must be for the Lord, and for the furtherance of his glorie in the obedience of his will, and in mans salvation; and not for our own, or other mens by-purposes. And if it so fall out, that by one and the same thing Gods cause, and our own profit, credit, or other worldly advantage be promoted; we had need keep a jealous eye over our selvs, that we serv not our turn on God, by making his ends, as it were, a bridg to our own, as *Iehu* did. Secondly, as the fire of the altar came from heaven; so must our coal of *zeal* be fetched thence, as being the work of Gods spirit in our hearts, in the use of prayer, meditation upon the word of God read, and heard, the examples of others godly (as it were, ryding in the *fierie chariot of Elyas*) and the like holy means; by which this divine fire is kindled, and nourished in mens breasts. Thirdly, it must be according to God, both for the qualitie of the matter, and quantity of the intention of affection. For the former, *It is good alwayes* (even then, and then onely) *to be zealous in a good matter*; and that neyther lightly presumed, nor partially conceipted so to be, but certeynly known: els we burn not sweet incense with holy fire, but dirt, and dounge in stead thereof. Our *zeal* also must be apportioned to the object; and that not onely considered in it self, but also in the circumstances attending upon it: in regard whereof, things not alwayes the most good, or evill in themselves, may justly deserv at our hands, a great bent cyther of love to them, or hatred against them. And amongst other circumstances we must be carefull so far to have respect to that of persons, as to hate evill most in them whose persons we most love; and so in our wives, children, and freinds, more then in strangers; and in our selvs most of all. And he that hath not

Gal. 4.

Math. 7.

learnt to bear things amisse in others, which he will not bear in himself, hath eyther too much fleshly zeal, or too litle spirituall, or both: which two oftens lodg in one breast: by which it comes to passe, that many are earnest to *pluck the moat out of their brothers eye, that perceave not the beam in their own*. Notwithstanding, as it doth not detract eyther from the dignitie, or necessitie of naturall heat in our bodyes, that there is found in some, an agueish, and unnaturall heat far greater then the naturall; so neyther, in truth, and just valuation of things, doth it derogate from the excellencie, and necessitie of the heat of true zeal, and life of grace in the godly, consisting therein; that many are *zealous amisse*, whether *knowing*, (and so deceaving others): or *not knowing*, (and so deceaving themselves) of *what spirit they are*.

Luke 9.

CAP. LI.

Of Hypocrisie.

Chrysost.



Hypocrites have their names from *Stage-players*, as rayther playing then working that which is good and vertuous; and the same onely upon the stage, and to please lookers on. And as amongst stage-players the same persons act divers parts, at divers times, and those very different one from another; so is it with the actions of *hypocrites*: They hold no correspondencie one with another; but some of them cover, and others discover their masters *shame*; as *Noahs sons* did *their fathers*. And as such persons are never constant; for *none can long play the counterfeyt* untired: so neyther are they free in any one kinde

Seneca.

kinde of good ; but have a goodnes rayther like the water in a dead pit, forced out at tymes, with buckets ; then of a living spring, which sends out its streams freely , and constantly. Yea further, as *Iacob* (though for his fathers blessing he covered his hands , and neck very cunningly) was bewrayed by his tongue and voyce : so, hardly can a *counterfeyt* carry his matters so close, but that oft times, even in one and the same work , there will be found a jarr of the parts one with another; so as cyther the tongue will check the hands, or the hands the tongue, or both mutually ; to the shewing, and shaming of all.

When great *hypocrites* , and deep *dissemblers* are left of God to fall into any grosse, or scandalous evill , they seldom, or never recover their former shew of religion : *neither* (as one sayth) *will the lambs skin, which the wolf wears, being once shorn, ever grow agayn* : but God in judgment leaving them in some speciall temptation to grosse wickednes, in which they loose their credit in the world, which alone they sought , and so break the hedg which formerly restreyned them, doth punish their former close *disimulation* with after open profanenes. Young *hypocrites* commonly prove old Atheists.

It may well be sayd, as it is in the Proverb, that, *Hypocrisie is spun with a fine thread* : considering how *hypocrites* deceav, and over-reach others ; and oft times, weaker persons those that are wiser then they; how much more, considering, how thereby they deceav themselves. In which latter there is a transgression and evill both in deceaving , and being deceived. For albeit a man may often without sin be deceived by another ; yet never so by himself : seeing *the spirit of a man* may (if it do not) alwayes know the things of a man. This self-deceavablenes ariseth in men cyther from presumption, when they think they need not ;

Gregory.

or from slouth, that they will not take the payns ; or from an evill conscience , that they dare not trye , and examine themselvs, and their works, and estates with God, as they ought. Besides *hypocrites* by false appearances getting credit with others , come to *esteem themselvs better then they are, because others esteem them so.*

Math. 24.

This *hypocrisie* is indeed not onely a base , but a foolish evill. Base in *dissembling* the evill , which it hath , and is ashamed of : and in *counterfeyting* the good, which it hath not , and is ashamed to seem to want : And therefore notably proud people (scorning , as they use to boast, to dissemble) seldom come under this coat ; but do usually appear to men, as voyd of grace and goodnes, as they are before God. Foolish it is, if in nothing els , yet in covering from men that evill , which God seeth , and hateth , and will punish with infinitely greater both losse , and shame , and torment , then any , or all men will, or can : and not onely the evill *dissembled* , but therewith the *dissimulation* also : which men legally do not. Great must the *hypocrites* portion be in Gods plagues ; *With whom as the principall,* the apparantly evill , as but an accessorie , hath *his portion appointed.*

It is one thing to doe a work in *hypocrisie* , which onely *hypocrites* doe ; and an other thing to do it with *hypocrisie* ; which is still ready , alasse , to mingle it self with the work of Gods grace in all our best actions ; as *Tobyah*, and the rest of the heathen would have mingled themselvs with the Lords people *in the building of his temple.* The same may be sayd of unbeleif, indevotion , & the like corruptions.

It is no marvayl, that Atheist, and Epicures judg all that make shew of pietie and godlynes (specially above the size, & custome of the times) conceipted, fantastickall, and very
hypo-

hypocrites; seeing they measure others by themselves: And knowing, that if they should make the semblance of godlines, which the others do, it should be no better in them, then *hypocrisie*, and fancie; they conclude the same roundly upon others, from their own premises. And of this they are also desirous to perswade both themselves, and others: Themselves, for a kinde of envious comfort in evill, that others are as ill as they; and for their own hardning out of that imagination: Others, for their miserable credit, when they are not thought leaud alone. They being themselves *Saducees*, would fayne think others, & have them thought *Pharisees* by others. A tang of this also is to be found even in them, who are not voyd of all goodnes, towards such, as a litle overstep them in the wayes of godlynes.

Though *hypocrisie* be in it self a verie odious thing, and so evill as it corrupts all good in him, in whom it reigns; making both his works of devotion, and of mercy abhominable to the Lord: yet considering how litle true good is in the world; it were well (for others, at least, that there were more *hypocrisie* in many, then there is. Which would help both to repress in them many grosse enormities, for shame, and to keep credit with men; which now shamelessly they practise: and also provoke them to many outward good works (for the good of others at the least) which now they wholly, and boldly neglect in professed godlesnes, and dishonesty.

Besides, *hypocrisie* yeilds, though it intend it not, a full and loud testimonie to true verue and godlines: seeing no man ordinarily desires to seem but good. Now if it be a thing so desireable, even by their testimonie, who want goodnes, to appear good; how much more to be so indeed: what is the emptie shadow to the solid body? To
that

Cicero.

Psal. 119.

shut up this Head : As the shadow follows the body , so doth the name , and fame of good ; true goodnes , with equally-mynded men. And in stead of a thousand compasses of devise which men fetch about to obteyn the name of good, and vertuous, this one short , and right-on way of being good indeed would serv the turn for the procureing it from all indifferent, and wise judges. *The most compendious way to this honour is , that in truth a man be , as he would be accounted , sayth the Heathen : how much more ought Christians , who are perswaded of Gods providence in ordering this , and all his other blessings upon themselves , and others , thus both to say , and think , and proceed accordingly ? And look what recompence of honour, or other reward, this playn , and homely uprightness (which of all other vertues *Laudatur , & alget*) is denied from men ; God who seeth , and loveth it, will plentifully supply. *Blessed are the perfit in way : who walk in the Law of Iehovah.* To chuse the right way of Gods law first, and then to walk uprightly in it , is to be guided by Gods own spirit to heaven.*

CHAP. LII.

Of Sin , and punishment from God.

Whatsoever swarveth from the law of God (written in the table of the heart , or of stone) whether in our nature, or actions, eyther in the not being of that which should be , or being of that which should not be (which two are alwayes joyned together in originall *sin*, and oftens in actuall) is *sin*, and evill: yea

yea the greatest ; yea the onely evill indeed. *Sin* is worse then the divell , as having made him evill , whom God made good : yea then all *punishments* , yea then hell it self , which God *prepared* , and made (and is therefore Math. 25. good) to *punish sin* , and *sinners* by. And accordingly , it was godlily sayd of one , that *if sin* , and *hell* were set before *Anselmus*. him , the one on the one side , and the other on the other ; & that he must needs go through the one of them ; he would rayther enter upon hell , then *sin*. But blessed be God , who will assuredly keep them from hell , whose hearts are so set to keep themselvs from *sin* , by his grace.

This *sin* is incident onely to reasonable creatures : God the creator being above *sin* ; and unreasonable creatures beneath it. For the disorders in bruit beasts ; they are *not sin* in them , to whom there is no law ; but *punishments* of *Rom. 8.* mans *sin* against God ; who hath subjected them to vanitie , *Beza* thereby to testifie how greatly he is offended at mans , for whom at first he made them , and all other creatures in a more excellent state. The case of children is otherwise , as being reasonable creatures , made after Gods image in Adam , and having the law written in their hearts , as a subject capable both of good , and evill ; which bruits are not.

Although *sin* be onely in reasonable creatures , yet is it a most unreasonable thing : otherwise it were not *sin* , save as it crosses true reason , eyther by lust against reason , or shew of reason against truth. So for particular enormities ; the more unreasonable , the more *sinfull* : as lusts against nature ; adulterie in a maryed person ; pryde in a mean , prodigalitie in a needy ; covetousnes in him that abounds in riches ; prophanenes in a preacher ; and so of all other vices.

All *sins* , save that first of Adam , and mens very last , are both *sins* in themselvs , and effects of former *sin* , and causes

of latter : and that not onely by Gods just, though severe judgment, in punishing one by another; but oft times also by a kinde of naturall, and necessarie coherence, and affinitie. Sometimes one *sin* brings on an other by provoking unto it, as rash *anger* unto *strife*: sometimes to back it, as *Peters denying of Christ* did his after *forswearing* him: sometimes to conceal it, as all other *evils* draw on lying; and theft murther many times: sometimes to mainteyn it, as pride doth covetousnes, and oppression; and sometimes to countenance it, that it be not disgraced, as *Herods rash oath* drew after it the *beheading of Iohn the Baptist*. And of these commonly a lesser draws on a greater, as lesser sticks set the greater on fire. So also by those degrees of *iniquitie* do men proceed in one and the same particular *enormitie*: in which, as in a chayn drawing from heaven to hell, each link moveth his next, from the one, and smaller end, to the other greater. First, there is in a man *concupiscence*, by which he is drawn away from God, unto whom he ought to cleave with the whole heart. And having once let goe his hold on him, the true, and unchangeable good; he is forthwith seized by some appearing, and counterfeyt good, and thereby *entised*; as the byrd by falling on the ground is taken in the snare, from which, whilst she held aloft, she was free. Vpon this inveigled affection, and deceaved judgment thereby, comes consent of will to have, or do the thing which is *evill*, called by the Apostle the *conception of lust*: which that it may bring forth *sin* in outward act, and exequution, wants nothing but opportunitie. This *sin* *persited* by a continued course therein without repentance, brings forth death unavoidably. He therefore that begins to do evill, or to forsake that which is good, in the affection of his heart, is like him that puts his feet into a pit, and lets the hold of his

Prov. 15.

Math. 26.

Math. 14.

James 1.

his hands go : and without Gods gracious hand catching hold of him, can never stay, till he come to the bottom of the pit of perdition. And no marvayl of this progresse in evill ; seeing everie *sin* (how small soever in degree) hath joyned with it the contempt of God. As therefore the safest way against the flame is to quench the spark, by which it may be kindled ; so against this fire of hell, to quench betymes the spark of concupiscence, and lust. This is done partly by withdrawing from it the occasions, and incitements of, and unto *sin* ; which are as fewell for nourishing it : as if it be the lust of anger, and revenge ; *not to give ear to words of provocation*, but to be *as a deaf man that hears not* : If of uncleannes ; *not to look upon a mayd* : If of drunkennes, or excesse that way ; *not to look upon the wine, when it is red* ; &c. The second help is by smothering the corruption in the beginning ; which as fire, if it have no vent, goes out ; but getting passage, breaks out into a flame. Lastly, as water (fires contrarie) quencheth it ; so do the spirituall means of grace, as prayer, meditation upon Gods word, and the like, quench by degrees, the sparks of *sin*, and fire of hell.

Eccles. 7.
Psalm 38.
Iob. 31.
Prov. 23.

The greatnes of the *sin* is not alwayes to be esteemed by the thing done. For, as much crookednes may be found in a small line ; so may a great *evill* be committed in a small matter. Hereupon, he that but *gathered sticks on the Sabaoth with a high hand*, (viz. in contempt of Moses, and of God in him) was to be *stoned to death without mercy*. The *sin* is also greater, as the temptation, or occasion is lesse ; and therefore the *rich man*, that *having many sheep of his own took his poore neighbours lamb, to enterteyn his stranger withall*, was adjudged worthy of death ; whether we take the words, as they seemed to

Numb. 15
2 Sam. 12.

Pfal. 36.
Galat. 6.

Austin.

Math. 11.

Math. 12.

David, or as Nathan meant them. Likewise, the forecasting of *evill* exceedingly aggravates it: as with him who *devised mischief upon his bed*, and after, *set himself in a way to practise it*: Others are *overtaken by sin*, but such overtake *sin*. So doth it not a litle, if men *sin*, that they may *sin*: as it seems many *swear*, that they may *swear*: and as Austin confesseth of himself, that being *a boy*, he *stole apples, and cast them away, when he had done*. He stole, that he might steal. Lastly, *sin* becomes more *sinfull*, if it have scandall, and offence of men, or other damage joyned with it. Yet even for the least *sin*; if any *sin* by any, being against Gods infinite majestie, may be accounted litle) if God should presse the same upon the conscience, and suffer Sathan to urge it to the full; it would be a burthen intollerable: and such as neyther the heavens could bear; for the *angels that sinned were cast from thence*: nor paradise; for *Adam for transgression was driven from thence*; nor the earth; for that *swallowed up Dathan and Abiram* for their *sin*: neyther could any men, or angels undergo it, without being born down into the bottom of hell by it: and there onely it rests, as in its proper center. Happy are they, who in the sence, and feeling of the intollerable burthen therof, *come to Christ by fayth*, that he may ease them.

The *sin against the Holy Ghost*, which shall never be forgiven in this world, or the world to come, is not onely committed by them, who have sometimes professed the gospel; but by others also, though never coming so far; but being convinced of the truth thereof, do maliciously hate, blaspheme, and persecute it: and therein *sin* against the work of the Holy Ghost in their own hearts. And this Christ insinuates against the *Scribes, & Pharisees*, who yet never came to professe Christianitie.

The

The reason of the irremissibleness of this *sin* is not any defect eyther in the mercy of God, or merits of Christ; as though the evill in it were greater, then the good in them; but for that God hath set those bounds of his grace, and mercy; that he will never vouchsafe fayth, and repentance to that person, who once so despyteth his spirit, in that its holy work. And considering how oft the Scriptures speak of this *sin*, not onely for warning of persons in themselves; but also for direction touching others so *sinning*; it is to be feared, that the same is more ordinarie, where the gospel is preached, then the most make account of; and that many maliciously hateing and persecuting (specially after some singular profession made, and forsaken) true, and conscionable gospellers; would do the same by the gospel it self, if they were not restrained by fear of men, and shame of the times.

Math. 12.
Mark 3.
1 Iohn 5.
Hebr. 6.
and 10.
2 Pet. 2.
Iude.

The Lord oftens punisheth men in the same kinde, wherein they have *sinned*: and causeth to be *meated unto them with the measure, wherewith they meat to others*. Thus he drowned Pharaoh in the sea, who had formerly drowned the Israelitish infants: and served king Adonibezek, as he had served other kings before. And this God doth to make his justice the more conspicuous; and that mens *punishments* may be as glasses, wherein their *sins* may be seen more clearly; if not for their repentance; yet for the warning of others.

Math. 11.
Exod. 1.
and 14.
Iudg. 1.

When I seriously weigh and consider the fearfull & greivous *punishments*, which God (so good, and gracious) hath partly exequuted, in this life; as upon the *old world*; Sodom, and Gomorrah; Corah, and his company; and the like: and partly threatned; as in the end of this life, in the soul; so in the end of the world, both in

soul and body ; and the same for measure, intollerable ; and endles in continuance : Lord, think I, what *sin* can procure such *punishment* ? But when, on the contrarie, I consider the horrible contempt of God, & his word, even in them to whom it is dayly and diligently offered : Lord, think I, what *punishment* can be sufficient for such *sin* ? What is it then ? Man is fearfully wicked in *sinning* : and God fearfully just in *punishing* ; where by fayth, and repentance mercy is not obteyned. *My flesh*
Psalm. 119. trembleth for dread of thee : and I fear for thy judgments.

CHAP. LIII.

Of Rewards, and punishments by men.

ME N that are able, and ready accordingly to *reward* the vertues of good men, and well-deserving, do therein not onely give them, and God in them, their due ; but doe give others encouragement also to apply themselves to vertuous courses, which finde so good acceptance, and *reward* at mens hands, specially at theirs, who are of place, and abilitie in the world. Whereas, on the contrarie, for such to favour wicked, and leaud persons, is really to invite, and perswade men to evill, and litle better then plainly to hyre both them, and others to doe naughtily. The former in that their approbation, and remuneration of goodnes, and vertue, bear the Image of God, who *plenteously rewards the well-doers* : the latter plainly resemble the divell, who offered Christ *the glorie of the kingdoms of the earth, if he would fall down and worship him.*
Math. 4.

It is

It is a known, and approved saying, that *by rewards and punishments societies are preserved.* And of these two, though occasion of *rewards* be more to be desired; yet the execution of *punishments* is more diligently to be looked unto, for the preserving of humayn societies. The reason is; because, whereas *vertue* (as the phylosopher sayd) *rewards it self*; or more truely, if it be true, expects it reward from God; *vice*; and vileny, on the contrary, *can be restreyned* in the most, and worst, *onely by the fear of Bodins punishment*: Neyther serv humayn laws to make men good; but to keep them from such outrages, and extremities of evill, as into which otherwise they were in danger to break. The speciall use of the law of God it self, where by his spirit he *puts it not in mens minde*, and *writes it not in their hearts* is to restreyn *lawlesse* persons, as *murderers, whoremongers*, and the like; how much more of ^{1 Tim. 1.} mens.

There is then a mercifull crueltie, when men save, by severitie, the persons themselvs that are *punished*, and others also; the *punishment* reaching to one, or a few; and the fear, and warning to many: There is, on the other side, a cruell mercy, when men by spareing spoyle both the persons offending, and others; who by their *impunity* take boldnes to offend. This *foolish pitty spoyle the cittie*, if the magistrate use it: so doth the fond love of parents the family. This love, *Salomon* (respecting the effect more then the affection) calls hatred, saying: *He that spareth his rod hateth his son.* Notwithstanding this, and that God hath left power, and charge also of *punishments* in all societies, family, church, and common wealth, which they that exercise, bear the image of Gods justice, and holynes; the honour whereof they are to preserv, and to breed, and continue in them over whom they are set, a reverend awe of their

of their authoritie for their good : yet considering both mans frailtie, and pronenes to offend ; and miserie in *suffering* for offences : all in authoritie should still encline to the more favourable part, and rayther to come short, then to exceed measure in *punishing* even where the offence is evident ; and where it is doubtfull, to forbear, at any hand. He that *punisheth* another, whether as judg, or executioner cyther, must know legally, that he hath done evill, and deserved it : otherwise the authoritie of the whole world cannot bear him out, from being a murtherer before God. The law which sayth. *Thou shalt not murther*, forbids specially violence in judgment. Besides, *punishments* must be administred with sorrow, and commiseration ; as *rewards* with joy and gladnes. It is pittie men should deserv *punishments* ; and deserving them, pittie but they should have them : yet are we to pittie them in their miserie also : which he that doth, remembers himself to be a man. Lastly, it is worthy the observing, which one hath, that *in all punishments respect is to be had to things to come, rayther then past* : For howsoever the *punishment* be just onely in lieu of the offence committed ; yet is it profitable onely, because it tends to prevent after offences, cyther in the person *punished*, or in others warned by it. And hereupon another would not have a wise man *punish* because an offence is committed, but least it should be committed afterwards : of which the former renders this reason, that *things past cannot be recalled ; but things to come may be prevented*.

Seneca.

Plutarch.

Temporary torments, specially those more great, are greivous to conceav of ; how much more to undergoc : yet will the sad, and serious consideration of those that are eternall eat them up, as it were, and make them seem nothing in comparison. Whereupon it was, that Polycarpus scold the procensul, (who threatned to burn him, if he did not renounce

renounce Christ) Thou threatnest me with the fire, which ^{Ensebins.} would burn for a time, but presently after should be extinguished: because thou art ignorant of the fire of the judgment to come, prepared for the eternall punishment of the wicked. Fear not them then which kill the body; but are not able to kill the soul: But rayther fear him who is able to destroy both soul, and ^{Math, 10.} body in hell.

CHAP. LIIII.

Of the Affections of the minde.



V R affections, as love, sorrow, fear, and the rest, are common to us with bruite beasts; which therefore the understanding must order, that they be not bruteish; and with them, the will, for its yeilding of consent to their motions, or withholding it from them. But as the litle sticks set the greater wood a burning: so do they most what set the understanding, and will aworking in sensuall objects. For example. One sees a naturally-pleasing good thing, but belonging to another, or not to him, as *Achans wedg of gold*: His affection of love, and appetite is inordinately caryed unto it; and is ready to sollicit the will to consent to the getting, and enjoying of it. But now, if the understanding do its dutie, it steps in, represseth the affection, and restreyneth the will, by discerning, and discovering, that the good thing desyred is anothers, and therefore not to be desyred, or had by him. But as the fumes arysing from a corrupt stomack darken, and dim the bodily eyes: so in sensuall persons the understanding is commonly (besides its own

Nn

inherent

inherent blyndnes) so corrupted with partiall, and brutish *affections*, as that it neglecteth all due search, and disquisition; and unadvisedly judgeth that good, which is pleasing to appetite, and sense: and so being sweyed, and led by the *affections*, as a foolish waggoner by his horses, draws with it the wils consent; which obteyned, the evill is done in Gods account, and wants onely opportunitie for outward effect.

Although the seat of the *affections* be the soul, whose motions they are, and not the bodyes: yet do they more or lesse vehemently, and efficaciously act, and exercise themselvs, as the blood, and spirits, (the souls immediate instruments) are more, or lesse fitted to their hand. Hence is it, that anger in the heart moved by some occasion, is so vehement in a cholerick body; sorrow, or fear in a melancholick; and so for the rest.

These our *affections* are eyther merely naturall in us; or sanctified by grace; or morally corrupt, and inordinate. *Nature* (and so naturall *affections*) is content with a litle: corruption not with a great deal: as the thirst, which is naturall, is quenched with a draught, or two; but that which is unnaturall, and agueish, not with a whole vessell of drink. This and the reason of it he layes down wittily, that sayth, *Naturall desires are finite, but those arysing from false opinion have no limits: as he that goes his right way, hath some end of his journey; he that wanders, none.* And as for sanctified *affections*, they, alas, are too feeble in us: and as *Iehu* was known by his *furious marching*; so may they be, by their soft, and lazy pace: neyther, if they were excessive, were they sanctified, that is, directed by grace, and good reason: nor are they easily so, if they be any thing vehement; but have commonly too much flesh mingled with them. And no marvayl: for setting our *affections*

affections above, where Christ is, and whither the spirit of Colos. 3.
 grace advanceth them, we clime up the hill, and withall
 draw after us the clog of our *flesh, lusting the contrarie way:*
 whereas sensuall men led by their *lusts*, goe down the hill, Galat. 5.
 and are caryed headlong to evill. Besides, sensuall objects
 are present to the outward senses, by which the *affections*
 are moved: but things spirituall *are seen a far of*, as need- 2 Pet. 1.
 ing the direction and discourse of fayth for provokeing of
affection unto them; which makes their work in this case
 more weak, and slow. Yet being created faculties, they are
 the greater the better, if rightly ordered. And so it is not
 unbrobably sayd by some, that Christ had the greatest fear,
 sorrow, anger &c. upon him, that ever man had, or could
 have. But as the stronger the horses in the waggon are, Plato.
 though the better, yet the more dangerous; so are those *Lactant.*
horses of the soul in us, left by misguidance they overthrow
 all.

And as for violent, and inordinate *affections*; the per-
 son, in whom they are found, how wise, or wel meaning
 soever otherwise, or howsoever bent upon some good
 course, is no more to be trusted to; then the charyot
 drawn by unbroken horses, going, for the present, quietly
 on, and in a good way, but which will quickly take a toy,
 and indanger the overthrow of all.

As in a tempestuous sea, the waves, in the same place,
 are sometimes lifted up; and the depths, at other times, dis-
 closed: so in an unmortified, and *passionate* heart, one un-
 lawfull, & inordinate *passion* often breaks into the contra-
 rie, as evill, and inordinate, as it: as did *Ammons* inordi-
 nate love to his sister *Thamar* into as excessive hatred. So 2 Sam. 13.
 some of extreamly prodigall become extreamly covetous;
 of credulous, suspitious; of mad-merry, sad without mea-
 sure. The cause is, for that such persons are not led by the

lore of reason, or conscience; but caryed headlong by pangs of *passion*; and withall *driven by the divell*, and so must *needs go*, and *run too*; though up, and down the same way; and forward, and backward, after his will.

As in a fish-pond some one great pike devours both the lesser fish of other kindes, and of its own also; so in divers, some one *affection* is so predominate, as it eats up not onely reason, and conscience, but with them, almost all other *affections*. Many are so sowed with discontentment, and sorrow; that they appear to have place left for nothing els in their heart: some are set upon so merry a pin, as if they had the image of laughter which *Licurgus* set up for the Lacedemonians ever before them. Others again are so overgrown with anger; as they seem to have no blood but choller running in their veyns. If any danger be coming towards them, (which all reason would teach them to fear specially) they will pick a quarrell at something in, or about it, to set anger, and indignation awork. If God send greivous crosses upon them, and thereby call them to mourning; it shall go hard but they will finde what to be angry at, in some person, or other, to turn the stream that way.

Gen. 45.

Zach. 12.

It is some disparagement ordinarily to the government of a wise man (specially in their eyes, who haue no share in the motive) to make great manifestation of *affection*, one or other: & therefore *Ioseph* when he would make himself known *affectionately to his brethren*, commanded all the *Egiptians out of the place*. So *Zachariah* foretelling the extreame *mourning*, which shall be by the families in *Ierusalem*, when God shall pour upon them the spirit of grace, shews, that every family shall mourn apart, and their wives apart. Yet are there cases, in which it stands as well with wisdom to manifest great *affections*, as with grace, or nature to have them.

them. And this *David* prudently considered, and practised, at *Abners Funerall*. 2 Sam. 3.

We should order our *affections* before we have any speciall provocations; and set down with our selves (what may be) before hand, that if such, or such a thing come to passe, we will allow it such, and such a measure of its comparable *affection*, and no more: that as *ferce dogs*, though provoked by other mens voyces, yet are quieted by their masters voyce, to which they are used; so the *ferce motions of the minde* Plutarch. may be, by reasons voice, with which they are formerly acquainted, for that purpose, made still, and quiet.

These motions, and *affections* are well ordered, when they rise, and fall according to the varietie, and weight of *objects*. Lactant. To be greatly affected with small occurrences, is womanlike weaknes: little with great matters, stoicall blockishnes. And me-thinks, he that hath a life to loose and considers it well, should not easily come to fear excessively the losse of his goods: nor he the losse of his bodily life, who hath a soul to loose, or save for ever. And therefore Christ our Lord bids, *Fear not him that can kill the body*, and then hath shot his sting, and can hurt no more; Math. 10. but fear him, who can cast both body, and soul into hell.

As physicians fearing a mans over-bleeding at the nose, open a veyn in the arm, thereby to turn the course of the blood another way: so we, finding one *affection*, or other inordinate in us, and like to overflow; if we cannot so rule, and repress it, as is meet, by good reason, shall do well to set some other *affection* a working, by some moving, and lawfull object; that so the stream being turned another way, we may disappoint the *passion*, which we cannot so well order. For example, If a man finde himself in danger of exorbitancy in anger, it is good for him to set afoote sorrow, or fear, by some such lawfull object,

as God offers him: and so for other *passions* of the minde. Or if the stream of the affection happ to run so strong, as that we can not well turn it another way; it is wisdom to get it upon some such object in the same way, as wherein it may freely take its scope: as the horse that can not be stayed, yet may be guided into such a way, as in which there is no great danger, how fast soever he runs; which may also be so heavie, as will keep him from running fast in it.

Thus, if sorrow, fear, or anger be like to work inordinately in us, let us set them upon our sins; and so the danger of all excesse will soon be over, for the most part. And indeed, it is no small point of christian wisdom, for a man to provide fit matter for his *affections* (especially predominant in him) to be exercised in. *Is any among you afflicted?* sayth the Apostle, *let him pray: Is any merry? let him sing Psalmes.* And by this means he shall neyther loose his own advantage for good; nor further Sathans for evill, by any passion, or *affection* in him.

James 5.

CAP. LV.

Of Fear.



Fear hath onely evill for the object; eyther evill in it self; as is sin: or to him that *feareth*; as are the effects thereof; temporall, or eternall punishment, and the anger of God inflicting them. It is a base affection, and the cognisance of the creatures infirmitie, shewing him to be subject to evill

evill ; from the *fear* whereof onely the creatour is absolutely free. And so , whereas courage , and stoutnes of heart (though none of the best) procures unto men a kinde of respect in the eyes of others : *fear* , though better used , makes them more contemptible. A lyon is more regarded , then many oxen ; though one ox be of more use both for labour , and meat , and otherwise ; then many lyons. But God loves rayther a good , then a great heart. And in the law , Gods sacrifices were to be offered of lambs , and kids , and doves , and pigeons (*fearfull* creatures, and innocent withall) ; and not of Lyons, and Eagles ; though they be the kings of beasts, and birds.

There is in man, a threefold *fear* of God, arising from a threefold apprehension of his Majestie : the first , is of God, as our glorious creatour, and governour ; & this is naturall : The second, as of a just , and angry Lord ; which is servile : The third, as of our gracious Father in Christ ; called, and being filiall. All these are found in the true *fearers* of God in this life : though the middle least, (which *perfect love driveth out*) and in them the last onely reigns. To *fear* sin more then punishment, (which they of the last sort do) is to love God more then our selvs : On the contrarie , to *fear* punishment more then sin (which the second disposition leads to) is to love our selvs more then God: considering, that by sin God is offended ; and we by punishment : and that sin in the committing of it seems good to us, and ill to God : and that punishment, in the exequuting of it, is good in respect of Gods justice , though evill to our sense.

The holy *fear* of God the Scriptures put many times for the whole service of God, as, being a generall vertue
diffusing

diffusing it self into all the parts thereof. For we must trust to God with *fear*, love him with *fear*, obey him with *fear*: and in conscience, and consideration of his excellencie, & our own frailtie, *work out our salvation with fear and trembling*: that is, do all things tending thereunto, with that affection of heart. And considering our *boldnes*, as king *Saul* sayth of himself, to step aside, to our destruction; it is worthily advertised by the wise man; that *he is blessed, who feareth alwaies*: that is, who sets himself in Gods sight continually, making him the judg of all his wayes, and works, out of a serious consideration within himself, unto what sin, and miserie for sin, he is exposed, poore creature, as he is. Besides, this *fear* of God, is called *the beginning of wisdom*; and that partly, because the true *reverence* of his Majestic in the heart makes a man carefull, and studuous to know, and do the things which please him, and to avoyd the contrarie: as also for that God blesteth such an affection with good understanding, and *reveals his secrets to them that fear him*. Whereas, on the other side, a prophane heart is commonly punished with a foolish head, and *minde void of discerning*, specially in particulars, what is good, or evill.

God would have them that *hearken unto him*, not onely safe, but also secure, and *quiet from fear of hurt, and evill*. For which purpose the Scriptures so oft both exhort them, *not to fear*, and propound arguments of encouragement unto them: Not to exempt their hearts wholly from *fear*, for that were to exalt them above the condition of mortall, and frayl men; but so far to bring that unruly passion under the regiment of fayth, as that by it a man be not drawn to do any thing evill, and unlawfull; nor to forbear any requisite good in his place; nor to be divided in his heart; nor to shame himself; nor to discourage others

others in that which is good. It is wisdom for us so farr to *fear* an evill, as to quicken our carefull use of all good means to escape it; or being a crosse inevitable to prepare us the more patiently to bear it, as not comeing unlooked for: In which regard, Christ *spake to his* disciples, before hand, of their approaching *persecutions*, that when they came, *they should not be offended*. And further to *fear* evill, is an evill both of sin, and punishment: and that of *unbelief* specially, if being hindred by *fear* we dare not doe that, which apperteyns to our calling; or be driven by it, to do that which becomes not pietie. Otherwise, to be *fearfull of heart*, and yet not to be overcome by it, more commends a man, then if he were without fear. This fear though it be something excessive, if not extream, hath this good in it, that it makes a man the more circumspect, and causeth him to call his wits, and other helps, about him, as men in danger use to doe: It helps in deliberation, and preparation; though it hinder something in exequution. But and if it once get dominion over a man, and rule in him; there is no such cruell, and tyrant-like master within, or without him. It makes him cruell, and a tyrant to others, from whom it may any way be suspected, that danger can come unto him; and provokes to the oppression of whatsoever is in his way. Neyther yet doth it exercise lesse tyranny over the *fearfull* himself. It bereavs him of the use of understanding; drives sleep from his eyes, which sorrow procures; disables the tongue from speaking; and all the other parts of the body from doing their office, by withdrawing the blood, and spirits from them to the *affrighted* heart. And whereas men by serious consideration, and thought of things in hand are holpen against most other affections; the objects of *fear* the more they are mynded, and thought upon, are the more terrible. Some have

Iohn. 16.

Calvin.

Chrysost.

Scaliger.

through extremitie of fear become grey-headed in a week or two, as one *M. Baynings of London*, as I have heard; and some in one night, as is testified of *the Duke of Mantua's kinsman Francisus Gonzaga*, unto whom (being committed to prison upon suspicion of treason) thought and care, in one night brought grey hairs, by subduction of nourishment. And if we would further, and in another and worse kinde, take knowledg of this tyrants cruelty, in constreyning even good men to do evill; we may see *Abraham*, for fear, denying his wife; *David* his reason, *Peter* his master Christ in his person; and many continually in his truth, lesse, or more. He is a man, that can overcome excessive fear by reason: but a child of God, that can overcome it, by true, and sound fayth in Gods good providence over him.

Terence.

Col. 4.

2 Cor. 5.

2 Chr. 10.

& 12. &

13.

Some, though lambs amongst lyons, yet are lyons amongst lambs; feirce, and terrible towards their underlings, which cannot, or dare not resist them: and like the young ruffian in the Poet, that shewed his courage in beating a silly-woman; and poore bond slave, that durst not strike again. Such beleev not, or forget, that they have a mayster in heaven; whose terrours if they knew, with the Apostle; they durst not, in such sort, be terrible unto others. There are many governors in families, and common-wealths; who (if difference arise between them of the last sort, and their subjects; or between them of the first, and their wives, children, and servants) will dominere marveylously; and be so stout, and stern, as if they were made of iron and steel: Whereas, on the contrarie, if they have to doe with such as stand upon even ground with them, specially such as have a litle the higher ground; they shew all cowardize, and base fear, suffering them even to play with their noses. Such a one was *Rehoboam*, who spake roughly to the people under him; but had no courage against the king

king of Egypt : and so litle against *Ieroboam* that rebelled against him, as that his own son *Abijah* taxed him of *tendernes*, that is, feeblenes of heart, after his death. Such another also was *Naball*: so evill, that none of his servants, or family, or others of whom he was secure, might speak to him : but perceaving himself to have been in danger (though it were over) by *David*, whom, and whose men he had rated, and reviled, in his drunken securitie; at the very hearing of it, his heart dyed in him, and he became like a stone. These lyons paws, and roarings amongst the poore beasts, are odious in civill administrations; more in domestically; most of all in church-governments, where they are found; which ought to be specially doctrinall and exemplarie. Let us fear, as we ought, the doing of wrong to others, over whom we have advantage : and God will so provide, that we shall not excessively fear hurt from them, who have power to hurt us.

2 Sam. 25.

Tit. 1.

1 Pet. 5.

CHAP. LVI.

Of Anger.



Anger (as fear, and sorrow, and other affections of avernes) hath onely evill (in truth, or appearance for the object, on which it worketh. But whereas fear, and sorrow out of a kinde of impotency, withdraw the person fearing, or sorrowing, from the evill feared, or sorrowed for; *Anger* in strength, and stoutnes (as being the strongest of all affections) intends the driveing away, and depeling of the evill;

Scaliger.

at, and against which it riseth. Which, being also, as *Chrysippus* calls it, and experience confirms, a *blinde thing*; *Plutarch.* there is *nothing so sacred, and precious which it will spare; but without difference it flyeth* (where the wings are not clipt) upon freinds, as well as foes; and upon unreasonable creatures, as well, as upon men. And so *Zerxes* in anger bet the sea, and threatned the mountayns, if they hindred his passage. *Seneca.* Yea it will not spare the truth it self, if it be against its purpose: No nor God neyther, as we may see not onely in furious blasphemers, or peircers of God (as the word imports;) but even in the prophet himself, who *Levit. 24.* was angry even to the death at God, for sparing *Niniveh*. *Jonah 4.* It is therefore rightly called a *short fury*, as differing from *Cato.* playn madnes in nothing, but time. And, in truth, it is pittie, that they, in whom it reigns (specially pleasing themselfs in its fits) are not chayned up like mad men; or that they have eyther riches, or strength, or authoritie, or wit, or any thing els to hurt with. *Seneca.* It were good, he had no other thing in his power, who is not in his own power; as no angry man is.

Plato. If a wrathfull man saw himself in a glasse, when his fit is upon him: his eyes burning, his lips fumbling, his face pale, *Seneca.* his teeth gnashing, his mouth foaming, and other parts of his body trembling, and shaking: or but some of these deformities: he would (and worthily) loath, himself, and it may be amend things, for after, as some have done. But if the same person saw the face of his soul, in the glasse of Gods word, and the deformities thereof in Gods sight; he would much more abhor himself, and start aside, as *Ierom.* terrified at the sight of so hideous a monster. This rash anger (whether causlesse, or unmeasurable, where some cause is) hath alwayes evill in it; though it be never so speedily repressed: upon which if the sun be let go down, &

Math. 1.

that

that it lodg all night in the heart, it becomes mallice by the morning. Men nourish it in pride, and because they will not give place to other men; not considering, that in so doing, they *give place to the devell*, and become like Ephes. 4. him in mallice, wherein he exceeds himself. This *anger* God so brands, as he scarce doth any created affection: in forbidding the *making of freindship with an angry man*, and *walking with the furious*, for fear of learning his *wayes*, and getting a snare to the soul. Prov. 2. For though all affections becoming inordinate, are vicious, and that God would have his servants watch diligently against the excesses of sorrow, fear, joy, and the like: yet doth he never give warning of the fellowship of such, as in whom they reign, for fear of learning them: Neyther is there that danger of smitling by other passions, which is by this.

If *Salomon* were a wise man, and took not his marks amisse, who so oft, and plainly sets out a *fool* by rash *anger*, and *wrath*; there are many more *fools* in the world, then go in the motly coats; and the same no small fools neyther: considering how many (specially of them who take a priveledg from their greatnes, to give scope to their passions) eyther affect, or give way to inordinatenes in this kinde: as if otherwise they could not sufficiently manifest their wisdom and discerning, and goodnes in dislikeing, and greatnes in controuling things amisse in others. But as vainglorious men desire to shew their authoritie in needles commands: so do fools affect the shewing of their wisdom, goodnes, and greatnes, in needles *anger*.

The links whereof a chayn may be made to tye up this feirce dog, that he do not more hurt, then good in byteing, and *commit not a greater offence by unadvised-* *Ieroms.*

nes, and excesse, *then the person hath done*, which he is set upon; are specially these: First, *lowlines* of minde, by which he that thinks not himself great, thinks no great hurt done, if he be a litle wronged: Whereas on the other side, the high mynded conceavs great *indignation*, that his understanding should be opposed; his authoritie neglected; his will crossed; his credit impeached; or any thing sayd or done importing any undervaluation of his presumed worth of himself. Christ the Lord teacheth

Math. 11. both by example, and doctrine, that *humilitie, and meeknes* are inseparable companions. A second, consideration what is just with God (in regard of our sins) to bring upon us, though by mans unjust provocations and injuries: And this was *Dauids* remedy, when *Shemei* reviled him.

1 Cor. 13. A third, True love to others, which is not easily, nor excessively provoked to anger at such as wrong us; but rayther moves to pittie them, as the Father wished *Scapula* (a great persecuter of the Christians) that if he would not spare them, he should spare himself, who should have the worst of it. A fourth is a litle delay, and forbearance eyther for the inward working, or outward uttering of anger, whilst we gather our wits about us: which he that can bring himself to, will oftens by finding just cause of anger at himself, forbear being angry at others. And to this tended the counsayl given unto *Cesar*, that he should neyther do, nor speak any thing in anger; till he had sayd over the Greek Alphabet. A fifth is, not to

Tertull. take libertie to be a litle angry at trifles: for he that useth himself to that, will not keep from extremitie in great matters. The last is to avoyd occasions of provocation, whether persons, or things: which whilst angry folk, for the most part affect, they gather fuell for the fire, wherewith to burn themselvs; hasten to

Seneca. discover

Plutarch.

discover their own shame; & make way for the divels temptations, unto which they give way afterwards.

CHAP. LVII.

Of Humilitie, and Meeknes.

Humilitie is that vertue by which we are taught to value according to, & not above the worth, our selves, and all the good things, which God hath given us. I say, according to the worth; for men may, as one sayth, not subj. et, but Seneca. abj. et themselves: and sometimes, we see men, specially pressed with great burdens of temptations, in a kinde of abjectnes of minde, to moulder away, and make their gold lile better then drosse, by undervaluing Gods goodnes towards them. Such are unthankfull to God, uncomfortable in themselves, and unprofitable unto others, in comparison. Besides, there is an *humble* hypocrisy, when men so subject themselves to others (specially superiours) as they reverence their vices; or suffer their reason, (more, if their sayth, and consciences) to be captived to their lusts: And hence comes the *worshiping of Angels*, and other poynts of *will worship*: in which the shew of *wisdom* in the inventers, & imposers; and of *humilitie* in the followers bear sway. Lastly, there is a desperate *humilitie*, when out of an evill, and accusing conscience, a man knows, and judges himself out of Gods favour, and a vile person. But now the most of this *humilitie* hath joyned with it no small *pride*. That of the first kinde is very rare: and the infinitely more common, and dangerous disease is the *over swelling of the heart*, through excesse of self-

self-love, and presumption. Self-love disposeth a person to think himself, and to desire to be thought of others, to have the excellency, which he hath not. Herewith the minde is easily corrupted, and vayne man induced to presume of that goodnes in himself, which he wants; and to be lifted up with that, which he hath. Many by stooping loose of their bodily height: but few stoop too low, in concept of themselves. Yet as Christ Iesus ceased not to be God, though he *humiled himself to the taking upon him*

Phil. 2. *the form of a servant: so neyther is any man eyther in truth, or account of God, or good men, the lesse, but much the more excellent for his lowly appearance to himself, or others. Yea, as the same Christ our Lord stepped from the shamefull crosse to the height of his glory, and exaltation: so he that will make any high building in christianitie, must first think of, and lay this low foundation of humilitie.*

Austin. This lowlynes of minde is the mother of meeknes, as Math. 11. Christ insinuates, saying, *Learn of me, for I am lowly and meek. The humbly-mynded*, if a crosse come, or injurie be offered, bears them moderately, as thinking moderately of himself: yea meanly in regard of his sins, and the miserie to which they expose him. The *proud* through want of conscioufnes hereof, if he be a litle crossed; is feirce, and violent: *love dignas concipit iras*. What? He? A man of his worth so to be used? specially by such a one? And as the boar whets, and sharpens his tuskes in his own foam; so doth a *proud* person whet, and sharpen his heart, hands, and tongue to indignation, and revenge in the froathy, and foamish imagination of his own worth.

Isa. 53. Seeing that in evill dayes the meek and milde in spirit following Christs example, who was *as a lamb dumb before the shearer, not opening his mouth*, are in danger not onely to be shorn, but to be flayed also; the most in the wisdom

dom and lust of the flesh, think it better to *howl with the Calvin.*
wolves, and to byte too, then by *departing from evill*, spe- *Isa. 59.*
cially by bearing wrongs patiently, to make themselves a
pray. But here sayth steps in, and leads *the meek* to Gods
promises, that *he shall inherit the earth*: and that *God will* *Math. 5.*
arise to judgment, to *save all the meek of the earth*: and that *Psal. 76.*
he will see, and hear, and in due time right the wrongs *Num. 11.*
of *meek Moses*, though he passe them by, and as a *deaf man* *Psal. 78.*
hears not: But for the violent, and self-avenger, he puts
himself out of Gods protection, and goes upon his own
hazzard.

As the stommack swels eyther with good meat exces-
sively used, or with winde; and ill humours: so there is
scarce any thing eyther so good, or so evill; but mans cor-
rupt heart takes occasion of *prydeing*, and *putting up* its self
by it. The prophet speaks of some, who *boasted in evill*: *Psal. 52.*
and the Apostle of others, *whose glorying was in their shame*.
If former ages have been bold; ours is impudent this way: *Phil. 3.*
in which it is hard to say, whether the *pride* which per-
sons take in good, or in evill be greater. Many shame not
to boast of the evils practised by them, which modest men
are ashamed to hear of; and some of the evils which they
never did, nor dare, nor can doe, thereby to get credit with
vayn persons. If *pride* in good be hatefull, it is abhomina-
ble in evill: specially when men *bely themselves to get mat-*
ter of glorying in mischeif; as *Austin* confesseth he in his *Austin.*
youth had done. Fools *glory* in their motley coats; and
therein shew why they wear them: But worse then mad
are they, who glory in sin, and are lift up for that, which
cast the Angels from heaven; *Adam out of Paradise*; and
Nabuchadnezzar out of his kingdom amongst the beasts of the
feld: and which will cast all into hell, that delight in it.

As wicked men *pride* themselves in their evils: so are the

good in danger to be enamoured of their goodnes. And as he that beleigeth a citie, if he can neyther obcyn it by composition, nor take it by assault, nor constreyn it by hunger, will, in the last place, if he can, undermine, and blow it up with gunpouder: So our, and Gods enemy, Sathan, when he cannot corrupt, or destroy Gods servants otherwise, attempts (and that oft successively) the *lifting them up* with vayne conceitednes of themselves, and their own worth. The holy Apostle was in danger to be exal-

2Cor. 12. *ted above measure with the number of revelations; for the preventing whereof he needed a messenger of Sathan to buffet him,* So God for the keeping, and driveing of *pride* from his servants, sometimes brings great afflictions upon them; and humbles them thereby; and sometimes he doth this, by suffering them to fall into other sins, to remedy that greater sin of *pride*: as men use to drive out a greater pin with another somewhat smaller. How close doth this corruption cleave unto us, and how dangerous is it withall; for the purging out of which, the Lord useth such a medicine?

There are in this *pride* many strange touches: some being *proud* in, and some of their *humilitie*. Of the first sort were they, who being *vaynly puffed up by their fleshy minds*, Colos. 2. *in voluntarie humblenes worshiped Angels*: From a touch of this kinde Peter was not free, when he so *refractorily refused to suffer Christ to wash his feet*. There is also danger of being *proud* of not being *proud*, nor *loftie* in caryage, appa- Calvin. raell, or contempt of inferiours: and of being called rayther *goodman*, then *mayster*; and rayther *mayster* then *Sir knight*. Besides all these, many will goe on their tiptoes, though barefoot: being *proud* of no man knows what eyther within, or without them: and none more then they. There want not, also amongst the rest, who put out

pride

pride to usurie, that by forbearing it a while, and using for it, *humble*, and *submissive* appearances, they might after receave it with advantage. Of this sort are they, who use to *dispraise* themselves, that others may the more commend them: and who, forsooth, will alwayes come the hindmost, and sit the lowest, that they may be the more solemnly preferred to the first place. Others also (their craft-maysters in this trade) will be very *submissive* to their superiours, which are but a few, that their inferiours, being many, may learn thereby to honour them the more. So Herod shewed how desirous he was of honour from his subjects, by the honour which he gave to Caesar, and Agrippa. Lastly, there are who put on *pride*, by strutting, and looking, and speaking stately, and other affected forth-puttings, to free themselves from contempt. Such are like Esops Ass, in the Lyons skin: and have like successe with him, in the end.

Perkins.

Iosephus.

The proud so loves himself, as none other can endure him. Not God, for to him he is *abominable*: nor *humble* men, because he is not as they are, and as he should be: nor other *prouds*, because he is as they are; who would be singular, and have none other like them. And as God hates the proud, so he resists them: and no marvayl, for they in a singular manner resist him. Some sinners are most directly, & immediately against themselves; as the slouthfull, prodigall, &c. some against other men; as the covetous, slanderer, cruell, &c. But the proud exalts himself most directly against God, whom alone all creatures should exalt, and magnifie. And he, whom God resists, must needs fall, though the whole world would take his part.

Prov. 16.

Iames 4.

2 Thes. 2.

Persons are vulgarly most noted for proud by their apparaell. And indeed by it (if eyther too costly for
Pp 2 stufte,

stuffe, or affected for fashion, or curiously put on) not
Swetoniu. onely the flag of pride, as *Augustin* cald it, is displayed;
 but the vice nourished. Many say to their fine cloaths,
 in effect, as *Saul said to Samuel, Honour me before the people.*
 And this also they may effect with them that know
 them not, nor their estates, and may get them more
 credit with such, then they deserv; for which they
 are to answer God: But to them that know them, and
 their condition, they thereby make themselves a by-
 word, and ridiculous for their *pride*, and vanitie. A se-
Psal. 131. cond mark of pride may be taken from mens *loftie eyes*,
stretched forth necks, and other the like strutting gestures.
 A third, contempt of mean persons, and things. A
 fourth, excessive care not to be neglected; or contem-
 ned by others, and trouble, if so it fall out. A fifth,
 Continuall striving, and janglings with others. A sixth,
 Crueltie in word or deed towards feeble adversaries.
 A seaventh, Affectation of singularitie, & being unlike
 to others. Good men in evill dayes are compelled to
 be singular in many things, as *Lot* was in *Sodom*; but ne-
 ver affect it. An eighth, An aptnes to observ, and task
 others, as *proud*. Lastly, A readines to speak of ones
 own worth, or of his great acceptance with others of
 worth, *Thraso* like.

The speciall remedies against *pride* are, first, Consi-
 deration how God forbids, *hates*, and *resists* the proud:
 who will therefore have a fall, if not upon earth, into
 hell. Secondly, Meditation upon our sins, and miserie
 for the same. Thirdly, *Thinking rather what good we*
Augustin. *have not, then what we have.* Fourthly, That, if in any
 good thing we goe before others, we remember, that
 it is God that hath differenced us: and that having receaved
1 Cor. 4. it, we should not glory, as if we had not receaved it. Fifthly,
 A se-

A serious fore casting with our selvs, that the more our receipts are, the greater our account to the Lord must be: which if we consider, as we ought, will rayther make them matter of *humiliation* unto us, then of *arrogancie*. Lastly. it will something help to keep the heart down, if we consider, *that others are instruments of Gods glory, and of good to men, as well as we.* Melanctho.

CHAP. LVIII.

Of Modestie.



Modestie adorns other vertues, and good things in a person; as blushing doth a *Cicero.* comely countenance. And though many *vertues* (of which it is a very *unperfit* one, as some call it; and as others, *the keeper of other vertues*) Ambros. be more serviceable; yet none is more gracefull, in the eyes of others, then this mayden, and *sweet grace, modestie*. For this, some have thought our saviour bare that singular affection to the *beloved disciple*. And what a loadstone it is to draw mens affections, we all finde in our own experience; as being prone in matters, of comparison, and controversie between others, rayther to favour the more *modest*, then the more able, or more worthy eyther otherwise. Where it is, it covers many faults, and inabilities from being seen: and where they do appear, procures sometimes excuse, and alwayes commiseration. It commends a Man not onely for that which he hath; but often even for that which he hath not: For as some by *arrogating* to themselves something which they have not,

or know not, give others occasion to think them destitute of that which they have, or know indeed : so others *modestie* in the things, which they have receaved, procures unto them often times, the opinion, from other men, of having that which in truth they want. *Even a fool, when*
Prov. 17. he holdeth his peace, (which modestie will teach him to do) is accounted wise.

It is an odious thing to see men deserving little to *arrogate* much to themselves : which yet is as usuall, as for a wyndy stommack to swell; and that specially, in vain confidence, and conceit of knowledg : whereas men of understanding indeed, are more *modestly* mynded. The former brayn, by streytnes of apprehension, can hold but one thing at once : whereas men of larger discourse so apprehend this, or that reason for, or against a matter, as that at the same instant, other things also offer themselves to their consideration, which may justly occasion *modest* doubting about it. And as an advised person by the reflection of his understanding, knows his knowledg; so doth he his ignorance; as we see a shadow by the light about it, without which, all would be black darknes. So *Menedemus* was wont to say, that men comeing to studie in *Athens*, were at first wise men, after that, very punyes, and ignorants : for that, as leather vessels, or bags, being emptye, are stiffe, and hard : but being filled with liquour, are soft and pliable : so is it with men commonly, as they have lesse, or more knowledg.

This *tincture of vertue*, as *Diogenes* calls it, though it be more usefull for the young, then old; and for women, then men, for the covering of their infirmities; which through *immodest* boldnes, irrespectivenes, and want of fear of shame, and reproof, (in which modestie consists) they proclaym to the world : yet is it necessarie for all staes, sexes

sexes, and persons, at all times; whether alone, or in company with others, whether conversing with God, or men. The Apostle testifies of himself, that he *served God amongst the Ephesians in modestie of minde, and many tears*: giving therein an ensample to all, how far they ought to put from them a secure, and impudent heart, & countenance. And though that monster of men *Caligula* accounted it the most commendable thing in his nature, that he was ashamed of nothing: yet doth both nature, and grace teach it, to be a most odious thing for a man to have a *dogs face*, as the proverb is: or as the prophet speaks, *a whores forehead*, Jer. 3. *that refuses to be ashamed.* Act. 20.

It is pittie any should speed so well, by mere boldnes, without reason or other defect, as many do: who become thereby of *audacious impudent*, having once broken the bounds of modestie, specially to their advantage. Towards men of such foreheads the proverb must be put in practise, *A bold begger must have a bold nay-sayer*. It was the *unrighteous judg*, that did that for the *widows importunitie*, Luke 18. which conscience would have had him done, for the goodnes of her cause, and povertie of her person. Though to speak, as the thing is; to be overcome by importunitie argues not so properly injustice, in what case soever, as impotency of minde to resist. Cicero.

Peter and Iohn with the other Apostles *prayed to the Lord for boldnes in the speaking of his word*. Many others also pray for *boldnes*, as they did; but forget, that they are not Apostles, nor infallibly directed, as they were. Who, if they knew themselves aright, and how prone they are to speak their own word in stead of Gods, would rayther pray for *modestie* and advisednes, that they rush not upon the rock of errour. Besides, they so prayed in regard of the *threatnings* of unbeleevvers, with whom they had to do. Act. 4.

But

But amongst brethren, and christians, let us rayther affect the lambs bleat, then the Lions roar.

CHAP. LIX.

Of Mariage.



OD hath ordeyned *maryage*, amongst other good means, for the benefit of mans naturall, and spirituall life, in an *individual societie*, as the Lawjers speak, *between one man, and one woman*: and hath blessed it alone with this prerogative, that by it, in lawfull order, our kinde should be preserved, and posteritie propagated. And though the Lord have sometimes suffered, & that almost unreprieved by the prophets, other bodily conjunctions, then between the proper *husband and wife*; and altogether unpunished by the magistrate: and withall shewed the effect of his powerfull providence, as still he doth, so far, as for the procreateing of children, in that disorder: yet did he never approve of any other, or exempt the same from guilt of sin, in the court of conscience; and seldom from manifest signes of his displeasure; as experience, and the scriptures teach.

Menander Not onely heathen poets (which were more tolerable) but also wanton Christians, have nick-named women, *necessarie evils*: But with as much shame to men, as wrong to women, & to Gods singular ordinance withall. When the Lord amongst all the good creatures which he had made, could finde *none fit*, and good enough for the man; Gen. 2. he made the woman *of a rib of him*, and for a *help unto him*: neyther is she, since the creation, more degenerated then he,

he, from the primative goodnes. Besides, if the woman be a necessarie evill, how evill is the man, for whom she is necessarie?

Some have sayd, and that (in their own, and others judgment) both wittily, and devoutly, that *Mariage fills the earth, and virginie heaven*: But others have better answered, *How should heaven be full; if the earth were empty?* I ad, that (because Christ hath sayd, that *the children of the regeneration neyther marry wives, nor are married, but are like the angels in heaven*. many, whilst they would, by preposterous imitation, become like the angels in heaven, have in truth become liker the divels in hell: for they also neyther marry wives, nor are married. But this is, indeed, the very dregs of poperie, to place speciall pietie in things eyther evill; or indifferent, at the best, as is abstinence from *mariage*, and the *mariage* bed: which is no more a vertue, then abstinence from wine, or other pleasing naturall things. Both *maryage*, and wine are of God, and good in themselves; eyther of them may in their abuse, prejudice the naturall, or spirituall life: neyther of them is unlawfull, no not for them which simply need them not: which also not to need, argues bodily strength in the one; but a kinde of weaknes in the other.

The ancient heathen used to place *Mercurie* by *Venus*, to shew what need the affections of *mariage* have of the rule of reason, and wisdom, to order them. Neyther in truth is there any thing wherein persons more need, & lesse use reason, and true discretion, then in their *maryage* choyle: in which the most are unreasonably transported by one affection, or other. And if he moralized well, who made this a reason, why God cast *Adam* into a heavie sleep, whilst he prepared, and made him a wife of one of his ribs; that the affections ought to sleep about this work, & the reason to wake;

Gen. 6.

how do they misse, whose manner is to have their affections onely wakeing, or working in this busines, whilst their reason, and conscience also is fast asleep? I have alwayes thought, that good *men* crossed with ill *wives*, or good *wives* with ill *husbands*, are ordinarily least to be pitied of any others in misery: considering how wilfully, and presumptuously (for the most part) they tempt God in their choyse. I ad herewithall, that there is no one particular, in which men; and women bewray, whether their hearts be set upon worldly riches, and honours, or sensual pleasures, on the one side; or, on the other side, upon the nourishing, and promoting of vertue, and godlynes both in themselves, and their posteritie, then in their choyse this way. When *the sons of God take for wives the daughters of men, Gyants are born*, and all monstrous confusion followeth, first in the family, and after in church, and commonwealth. But when the sons of God take the daughters of God to wives, and the daughters of God are taken by the sons of God: there is an equall yolk, for the persons themselves to draw in with comfort, and a right course taken, for the leaving of an holy seed behinde them.

Prov. 31.
Erasmus.

Some *marry* by their eye, as did those sons of God formerly mentioned; and therein follow *favour*, which is *deceitfull*, and *beauty* which is a *vain thing*: others by their *fingers*, as mynding what the *woman* is worth, in the worlds sense: Others by the ear, as specially respecting their wives title, and high birth; and so, many times, get themselves so many Lords, and maysters over them, as she hath freinds: But they that specially respect verue, and godlynes (which being attended by the other handmayds, as *Hester* by her *seaven mayds*, is the more beautifull, and desireable) they *marry* not onely the daughters of such, or such men, but the daughters of God himself. *A woman*

Ester. 2.

that

that feareth the Lord, she shall so be prayſed : and the man ſo Prov. 31. bleſſed that marryeth her.

We ſay, In wiveing, and thriveing take counſayl of all the world ; and ſo men had need. But in this buſines affection ſo far over-rules reaſon in the moſt, as they could willingly make their choiſe without the counſayl of their neareſt, and wiſeſt freinds. Herein therefore freinds ſhould be officious, and forth-putting ; and that both in love of their freinds, and for their own ſakes alſo : who ſo oft as their freind marryes, make an adventure ; and the ſame full of danger, whether they ſhall not wholly, or in a great meaſure, looſe their freind ; which is oftens ſeen. Herein parents ſpecially muſt both preſerv the right which God, and nature hath given them ; and do the dutie, which the one, and other hath layd upon them : as accounting their children theirs, moſt of all other things. Whom if they this way beſtow conveniently, and in due time ; they provide well both for them, and themſelves. For them, in preventing two dangerous evils ; uncleannes, and unfit matching. For themſelves, according to the ſaying of *Democritus*, that he who gets a good huſband to his daughter, findes another ſon : as he loſeth his daughter, that gets an ill one.

The vertue of the wife is the houſbands ornament, ſo is the houſbands the wives much more. And therefore *Philons* wife being demanded, why ſhe alone went ſo plainly appareled, made answer, that her houſbands vertues were ornament ſufficient for her. If her practice were a rule, and that houſbands vertues were to be meaſured by their wives homelynes in attyre ; eyther fewer houſbands would be thought vertuous then are ; or more wives found ſoberly appareled then are.

After goodnes finnes in maryage is moſt to be regarded:

Laertius.

Gen. 3.

1 Cor. 11

and 14.

1 Tim. 2.

Hester. 1.

& that so much, that, as, for a pare of gloves, or yoke of oxen, two alike, though meaner both of them are fitter, and better for use, then if the one were more excellent; So in this *marriage* pare, and yoke, the *woman* best qualified is not alwayes the best *wife* for every *man*; nor every *man* the best qualified the fittest *housband* for every *woman*: but two more alike, though both meaner, sort better usually. And according to this, *Pittacus* being demanded by a freind what kinde of *wife* he should marry, answered; *one fit for him*. Fitnes of years is requisite, that an old head be not set upon young shoulders; nor the contrarie, which is worse: Fitnes in estate, lest the excelling person despise the other, or draw him to a course above his reach: Fitnes for course of life, and disposition unto it; the dislike whereof in either by other breeds many discontentments. Lastly agreement of affection, and inclination, what may be, to all good persons, and things. Onely, it is good, if the one be too fierie-hoat; and suddeynly moved; that the other can cast on the more cold water of forbearance. But now seeing there is seldom, or never found such conformitie betweene man, and wife, but that differences will arise, and be seen; and so the one must give way, and apply unto the other: this God, and nature layeth upon the *woman*, rayther then upon the *man*; although the man should not to much look for it, nor use all his authoritie (ordinarily at least) which none but fools will doe. As the glasse, sayth one, though never so rich of gold, and pearl, if it represent not the face of him that looks into it, is not to be regarded; so neyther is the *wife*, how well endowed soever otherwise, except she frame, and compose her self, what may be, unto her housband, in conformitie of manners.

Many common graces, and good things are requisite
both

both for *hou band*, and wife: But more specially the Lord requires in the *man* love, and wisdom; and in the *woman* subjection. The *lov* of the *housband* to his *wife* must be like *Christs* to his church; holy for qualitie, and great for quantitie, both intensively, and extensively. Her person, and whatsoever is good in her he must love fervently; mending, or bearing (if not intollerable) what is amisse: *by the former of which two he makes her the better; and himself by the latter.* And if her faylings, and faults be great, he by being inured to bear them patiently, is the fitter to converse quierly, and patiently with other perverse persons abroad; as *Socrates* sayd, *he was, by bearing the dayly home-brawlings of Zantippe.* Neyther sufficeth it, that the *housband* walk with his *wife* as a man of love; but before *1 Pet. 3.* her also as a man of understanding: which God hath therefore afforded him, and means of obteyning it above the *woman*, that he might guide, and goe before her, as a fellow heyr of eternall life with him. It is monstrous, if the head stand where the feet should be: and double pittie; when a *Naball*, and *Abigail* are matched together. Yea experience teacheth, how inconvenient it is, if the *woman* have but a little more understanding (though he be not wholly without) then her *housband* hath.

In the *wife* is specially required a reverend subjection in all lawfull things to her *housband*. Lawfull, I mean, for her to obey in, yea though not lawfull for him to require of her. He ought to give honour to the *wife*, as to the weaker vessel: But now, if he passe the bounds of wisdom, and kindenes; Yet must not she shake of the bond of submission, but must bear patiently the burden, which God hath layd upon the daughters of *Eve*. The *woman* in innocency was to be subject to the man: but this should have been without all wrong on his part, or greif on hers:

- 1 Tim. 2. But she being *first in transgression*, hath brought her self under an other subjection; and the same to her, greivous; & in regard of her *houſband*, oftens unjust; but in regard of God, alwayes most just: who hath ordeyned that *her desire should be subject to her houſband*, who by her seduction became subject to sin. And albeit many proud women think it a matter of scorn, and disgrace, thus to humble themselves to God, and their *houſbands*; and even glory in the contrarie: yet therein they but *glory in their shame*, and in their *houſbands* shame also: and whilst they refuse a crosse, chuse a sin of rebellion, both against God, and their *houſbands*. Which shall not escape unpunished from God: though many fond *houſbands* nourish them therein; and by pampering, and puffing them up by delicate fare, costly apparrell, and idlenes, teach them to despise both them themselves, and all others.

- Mariage* hath divers ends that make it convenient; and one that makes it necessarie, for the most; which is the preventing of that most foul, and filthy sin of *adulterie*. And this brand it deserves in speciall manner; seeing, he
- 2 Cor. 6. *who coupleth himself with an harlot becomes one body with her*: which cannot be sayd of him that consorts with a theif, or murderer, or drunkard in their sins: as also for that such a one *sins against his own body*. Not that he sins not against his own soul too; or that all others sinning, sin not against both body, and soul; but in regard of that speciall blot, and blemish wherewith this sin steyns the body; which never after can be wiped of, though the guilt of the sin may by repentance. *He that committeth adultery lacketh understanding; getteth a wound, and dishonour, and his reproach shall not be wiped away*, sayth Salomon.

Prov. 6.

As *maryage* is a medicine against uncleannes: so *adulterie*

terrie is the disease of *maryage*; and *divorce* the medicine of *adulterie*: though not properly for the curing of the guiltie, but for the easing of the innocent: which remedy he may, but is not simply bound to use, as some are the former. Some have sayd, that *he who conceals the fault of Christ's wife* this way, *becomes a patron of her filthynes*: but this is rightly restreyned by others to certain cases. The *divorce* for *adulterie* both under, and before the Law was to be made by the magistrates sword. Where that is not drawn, the innocent may use this remedy against the peccant, as directly violatcing the *maryage* bond; which other sins, though greater otherwise, do not. In other cases, *divorce*, though much used amongst the *Jews*, was never approved by the Lord in the court of heaven, as no sin; but *permitted* onely in civill courts, without bodily punishment; and onely the giving of the bill commanded, and that for the advantage of the divorced, and to testifie, that the husband had so freed the wife, as he might not require her after-returning unto him, though he would. This permission unto the *Jews* being onely for the hardnes of their hearts, may justly by the magistrate be denied to Christians, whose hearts should be more softened by the blood of Christ.

Gen. 38.

Levit. 20.

Math. 19.

Iosephus.

Pareus.

As a man may surfet at his own table, or be drunken with his own drink; so may he play the adulterer with his own wife, both by inordinate affection, and action. For howsoever the marriage bed cover much inordinatenes this way: yet must modestie be observed by the married; lest the bed which is honourable, and undefiled in its right use, become by abuse hatefull, and filthy in Gods sight. It hath been by some well observed, that divers of the patriarks conversed with many wives (whom they took out of a singular desire of a plentifull progeny) more chastly, then many others did, and do, with their one.

Hebr. 13.

CAP. LX.

Of Children, and their education.

Gen. 1.
and 2.



O D, that *made all things good*, and *blessed them*; imparted expressly this blessing first to his creatures (capable thereof) that they should *encrease*, and *multiplie* in their kinde. More specially, *God created our first parents, male and female, and blessed them*, saying, *Be fruitfull, and multiplie, and fill the earth.* This order then set he hath preserved to this day, and mankinde by it. By this, parents when they are dead, live in their *children*, as parts of them, and imps taken from their stock, & in speciall manner, one with them. This onenes Gods gracious covenant with the faythful and their *seed* confirms, and commends: blessing even the godly dead parents in their living *children*; and so cursing the wicked in theirs; and that oftens, sundry ages afterwards; as both the Scriptures, common sense, and experience teach. Such parents as leav their *seed* under Gods covenant, and blessing, as *heys of their fathers pietie*, as *Ambrose* sayd of *Theodosius*, provide a good inheritance for them, if they afterwards by their own rebellion, and unthankfulnes disinherit not themselvs. And a sweet comfort it is to Christian parents, when

Math. 19. they can commend their *little ones*, liveing, or dying into Christs hands in heaven; who being upon earth testified both in word, and deed, their interest in his *blessing*. *The generation of the upright shall be blessed: but the posteritie of the wicked shall be cut off.* And as we judg of the

Psal. 112.

the plant, or grasse, by the stock whence it was taken, till it be grown able to bring forth its proper fruit, and that *the tree be known by the fruit*; so do we of children by their parents, till coming to years of discretion they chuse their own way. Not that grace is derived by naturall generation, but by the supernaturall covenant with beleivers, and their *seed*, confirmed in Christ, and by godly *education* on the parents part, which promise of blessing, as it is ever effectuell in some, according to *the election of grace*; so where it follows not, usually the negligence, and indulgencie of the parents; and alwayes the parties proper rebellion is the cause thereof; as we may see, both in the word of God, and dayly experience. We read of *Dionisius the tyrant*, that, meaning to revenge himself upon *Dion*, who made war against him, he caused his son (whom he had in his power) to be brought up in riot, and wantonnes. This labour many save their enemies, and do it themselves, and so prove miserable parents of dissolute children. It was an odious thing in the Israelites to sacrifice to devils their sons, and daughters which they had born unto God, and whom he avoweth for his children. Which, in a spirituall sense, we certainly do, if we eyther neglect instructing them; or praying to God for them; or walking exemplarily, as we ought, before them; or correcting them duely; or any other such means, as by which the seeds of grace may grow, and prosper in them. And let us remember, that as bruits bring forth in their kinde, and all parents their children; so we (being in the Lords covenant of grace) bring forth, as by nature ours, so by supernatural covenant and grace, his children also; and that he trusts us with the bringing them up for him, and in his nurture, and instruction; which is a great matter, and wherein

Gen. 17.

Gal. 3.

Rom. 11.

Emil.
probus.

Ezech. 16

Eph. 6.

we must deal faythfully with him; that so under his blessing, we may fit them for his heavenly inheritance, provided for them with us. It is a during fruit of Gods gracious covenant, when good parents by their godly care have gracious children; and that by which our fayth is much confirmed.

Children, in their first dayes, have the greater benefit of good mothers, not onely because they suck their milk, but in a sort, their manners also, by being continually with them, and receaving their first impressions from them. But afterwards, when they come to riper years, good fathers are more behooffull for their forming in vertue, and good manners, by their greater wisdom and authoritie: and oft times also, *by correcting the fruits of their mothers indulgencie, by their severitie.*

Aristotle.

They are a blessing great, but dangerous. They come into the world at first with danger both in respect of themselvs, as passing sometimes, from the womb to the grave; sometimes being born deformed in body, sometimes incapable of understanding: as also in regard of the Mother; the first day of their being in the world being oftens her last in it. After their coming into the world through so many dangers, they come even into a world of dangers. In their infancie, how soon is the tender bud nipped, or bruised by sicknesses, or otherwise? In their venterfom dayes, into how many needles dangers do they throw themselvs (in which many perish) besides those into which God brings them, and that all their life long? Above all other, how great, and many are their spirituall dangers both for nourishing, and encreasing the corruption which they bring into the world with them; and for diverting them from all goodnes, which Gods grace,
and

and mens endeavour might work in them? These dangers, and difficulties, howsoever they make not Gods blessings in giving *children* to be no blessings; or deserving to be lightly esteemed; yet should they moderate our desire of them, and greif for their want: that none should say eyther to God, or one to another, as *Rahell* did to *Iakob*, Give me children, or els I dye: specially if we weigh Gen. 30. withall, that though the Lord give us divers towardly, & good; yet one, or two proving leaud, and wicked will break our tender hearts more; then all the rest will comfort us: like as in the naturall body there is more greif by the akeing of some one part, though but a tooth; then comfort, and ease in the good, and sound state of all the rest. If *children* considered aright of the carefull thoughts, sorrows, and fears, and, fore peyns withall of their parents, they would think they ought them more honour, service, and obedience, then, for the most part, they do. We seldom consider, and prize worthily the cares, and peyns of parents, till we become parents our selvs, and learn them by experience.

Many bodily diseases are hereditarie; and so are many spirituall, in a sort; and that both by naturall inclination, and morall imitation much more: that, as the Lord sayth of *Israell*, Thou art thy mothers daughter, so may it be sayd Ezec. 16. of many, that they are their fathers and mothers sons, and daughters in evill. Yet, if it so come to passe, that God vouchsafe grace to the *childe of a wicked father*, and that he see the sins which he hath done: he commonly hates them more vehemently, then if they had been in a stranger: and good reason, considering how they have been his dearest parents ruine. Yea further, even where grace is wanting, the *child*, oft tymes, by observing, and sometimes by feeling also the evils of his fathers sin, is driven though

not from his evill way into a good way, yet into the contrary evill. Thus a covetous father oftens makes a prodigall *son*; so doth a prodigall a covetous. The *son* of the covetouse takeing knowledg how odious his fathers covetousnes is to all; and therewith perswading himself, and being perswaded by others about him, that there is enough, and, more then enough for him; takes occasion as prodigally to pour our, as his father hath mizerly hoarded up: as on the contrarie, the *son* of the prodigall both seeing, & feeling the hurt of his parents lavishnes, is thereby provoked to lay the harder about him, for the repaying of his fathers ruines.

Love rayther descends, then ascends; as streams of water do: and no marvayl, if *men love where they live*, as parents doe in *children*, and not they in them. Hence also is it, that grandfathers are more affectionate towards their *childrens children*, then to their immediates; as seeing themselves further propagated in them, and by their means proceeding on to a further degree of eternitie; which all desire naturally, if not in themselves, yet in their posteritie. And hence it is, that *children* brought up with their grandfathers, or grandmothers, seldom do well; but are usually corrupted by their too great indulgencie.

It is much controverted, whether it be better, in the generall, to *bring up children* under the severitie of discipline, and the rod; or no. And the wisdom of the flesh out of love to its own, alleges many reasons to the contrarie: But say men what they will, or can, the wisdom of God is best; and that sayth, that *foolishnes is bound up in the heart of a child, which the rod of correction must drive out*: and that *he, who spares his rod, hurts his son*; not in the affection of person, but effect of thing. And surely there is in all *children* (though not alike) a stubbornnes, and stoutnes

Prov. 22.
Chap. 13.

nes of minde arising from naturall pride, which must, in the first place, be broken, and beaten down; that so the foundation of their *education* being layd in humilitie, and tractablenes, other vertues may, in their time, be built thereon. This fruit of naturall corruption, and root of actual rebellion both against God, and man must be destroyed, and no manner of way nourished; except we will plant a nursery of contempt of all good persons, and things, and of obstinacie therein. It is commendable in a horse, that he be stout, and stomachfull, being never to be left to his own government, but alwayes to have his rider on his back, and the bit in his mouth. But who would have his *childe* like his horse in his bruitishnes? Indeede such as are of great stomach, being thoroughly broken, and in- *Erasmus.* formed, become verie serviceable, for great designs: els, of horses they become asses, or worse: as *Themistocles* his may- *Plutarch.* ster told him, when he was a childe, that eyther he would bring some great good, or some great hurt to the common wealth. Neyther is there need to fear, lest by this breaking, the children of great men should prove base-spirited, and abject, and so unapt to great imployments: for being *Adams* sons, whose desire was to have been like unto God; and having those advantages for maysterfulnes, and high-thoughts, which great mens children want not, (unto whom great affayrs are appropriated usually) they will not easily be found unfurnished of stomach, and stoutnes of minde more then enough; wherein a litle is dangerous, specially for making them unmeet for *Christs* yolk, *Math. 11.* and to learn of him, who was lowly, and meek.

For the beating, and keeping down of this stubbornnes parents must provide carefully for two things: First that childrens wils, and wilfulnes be restreyned, & repressed, and that in time; lest sooner then they imagine, the ten-

der sprigs grow to that stiffness, that they will *rather break then bow*. *Children* should not know (if it could be kept from them) that they have a will in their own, but in their parents keeping: neyther should these words be heard from them, save by way of consent, *I will*, or *I will not*. And if will be suffered at first to sway in them in small, and lawfull things, they wil hardly after be restrained in great, and ill matters, which their partiall conceipt, and inexperienced *youth* with the lusts thereof, and desire of libertie, shall deem small, and lawfull, as the former. And though good *education*, specially the grace of God may afterwards purge out much other evill, and weaken this also: yet will such unbroken *youth* most commonly draw after it great disquietnes in crosses, when they fall; and in the whole course of life, a kinde of unweyldines, inflexibilitie, and obstinacie, prejudiciall to the parties themselves, and uncomfortable (at least) to such as converse with them. The second help is an inureing of them from the first, to such a meannes in all things, as may rather pluck them down, then lift them up: as by plain, and homely dyet, and apparrel; sending them to school betimes; and bestowing them afterwards, as they are fit, in some course of life, in which they may be exercised diligently, and the same rather under then above their estate: by not abetting them one against another, nor against any, (specially before their faces) without great cause: nor by makeing them men, and women, before they become good boyes, and girls. How oft have I observed, that parents, who have neyther fayled in diligent instructing of their *children*, nor in giving them good example, nor in correcting them duely, have onely by streyning too high this way, eyther endangered, or utterly overthrown their *posteritie*? hereby lifting them up in
their

their vayn hearts, and teaching them to despise both mean things, and persons; and themselvs also, many times, amongst others: thereby drowning them (*Icarus* like) in a sea of mischeif, and misery, by their flying too high a pitch. And this must be the more mynded, because there is in men an inbred desire, and that inordinate usually, to hoysse up their *children*, as high, as may be: so as they half think they do them wrong, if they set them not higher, or as high, at least, as themselvs; almost whether God will, or no. Yea what place affoards not some such, as make themselvs their *childrens* slaves; not careing how basely they themselvs grovell in the earth, so they may set them on their tiptoes?

But first of all for *childrens* competent education, specially for their disposing in some particular course (on which all are to settle at last, though some libertie of stepping this way, or that be given them for a while; as a man though for his pleasure he see many places, yet seeks his abode in *Plutarch*. some one in the end) there is required in their parents a through-discerning, and right judgment of their disposition: which is as difficult, as necessarie. The difficultie ariseth from the partiality of parents towards their own: for that, as *the crow thinks her own bird fayrest*, so do they commonly their *children* towardlyer, and better then they are, or then any other indifferent judg doth. This partiality in many is so grosse, as they not onely deem small good things in them great, and great evils small; but oftens account the same things well becomeing them, and commendable, which in others they would censure as undecent, and it may be, enormous. This pernicious error ariseth from self-love. For, as in nature, the object cannot be seen, which is eyther too near the eye, or too far from it; so neyther can the disposition of that *childe* be

be rightly discerned, which lyeth too near his fathers heart. And yet is the knowledg of this so necessarie, that we build not eyther upon a vain, or uncerteyn foundation, with great hazzard of losse, both of labour, and expence, in sorting our *childe* to his particular calling, and course of life; as all without it, is but a verie rash adventure. For as none is fit for everie course, nor hardly any for many, in any great degree; so everie one is fit for one, or other: to which if his ability, and disposition be applyed, with any convenient diligence on his part, and helps by others; he may easily come to a mediocritie therein, if not to some rarenes. Hence was it, that fathers in some places, used to lead their *children* to the shops of all kinde of artificers, to try how they could both handle their tools, & like their works; that so they might bestow them accordingly. Some wise men also have wished, that there might be established, by publique authoritie, a course for the due tryall, and *choyce of wits* for severall sciences. And surely, where there goes not before a naturall aptnes (and morall disposition also for some callings); there will follow nothing but losse: losse of time, losse of labour, losse of charges, and all; as when the seed is cast into the barren ground. And *as the midwife how skilfull soever in her art, cannot make the woman to be delivered, that was not first with childe; so neyther can the best maysters make their schollers, or servants, to bring forth sciences, unlesse they have an aptnes thereunto first conceived in their brayns.*

Plato.

There is running in the breasts of most parents a strong stream of partiall affection towards some one, or other of their *children*, above the rest, eyther for its beautie, or wit, or likenes to themselves, or some other fancied good in it; which is alwayes dangerous; and
oft

oft hurtfull. Sometimes the Lord takes away such before the rest, to punish the fathers fondnes: And most commonly such if surviveing, prove the worst of all the rest, as growing hereby proud, and arrogant in themselves, presumptuous upon their fathers love, and contemptuous of the rest of their brethren, and sisters; as we may see in *Esau*, *Absolom*, and *Adoniah*, their fathers darlings; and in many mo, in our dayly experience. And though they in themselves (which they seldom are free from) be not corrupted with pride; yet will the rest seldom, or never escape the infection of envy at it; as is to be seen in *Iosephs brethren*. It is naturall for parents tenderly to love all their *children*; and best for them to be as equall towards al, as may be; reserving the bestowing of their best and greatest love, till they see, where God bestows his. And if so be they cannot, or will not command their inordinate affections, as they should; yet it is wisdom to conceal them from their *children*; whom els they may hurt so many wayes; as the ape is said, many times to kill her young ones by too streyt embracing them.

The Lord promises, and affoards *long life* to such as *honour father, and mother*: whose dayes if he shorten in this life for their good, he lengthens out with immortallitie in glory. On the other side, he *cuts off from the earth* stubborn, and *disobedient children* suddenly, and sundry wayes: And if he give them long life it is for a curse unto them. They also oftens dye without *children* themselves; and if not; their *children* oftner pay them that which is due, and owing them from heir parents. The historie is note worthy of the father who being drawn by his son to the threshold of the house, by the hayre of the head; *Melanct.* tryed to him, to draw him no further; for that he had drawn

his father no further. And how should they expect honour from their *children*, who have dishonoured their parents? or a happy life, who despise the author of their life under God? This honour is due not onely to them by whom we have our being; but to them also by whom our well-being is furthered.

CHAP. LXI.

Of Youth, and Old age.

Plutarch.

Cicero.



Her cittie, or common wealth (sayth one) flourisheth most, where old mens counsayl, and young mens swords are in request. And a little (sayth another) avail weapons abroad, and in the hands of young men; if there be not counsayl at home, and in the breasts of the aged.

And as some fruits are ripe before others, and divers fit for divers seasons of the year: so God, and nature hath so ordained, that the bodies of *young men* should be ripe in their *youth*, & fittest for bodily employments, by reason of their naturall heat, and spirits: and the counsayls of *old men* in their *age*, through their long experience, and observation. Things go well, where both do their parts in societies.

Austin.

It is worthily sayd of one, that *Childehood should be manly, that is, not without all wisdom: and age childe-like, that is, without pride, and arrogancy.* Yet may the *aged* above the *younger* sort, chalenge, and use a kinde of authority, and confidence in their words, & caryage. So is there to be permitted into *childhood* that *childeishnes*, which without violence to nature, & the God thereof, cannot be driven from

from it. Many, in pride, striving, and streyning to have their *children* men, and women too soon, and ere they be full boyes, and girls; force them above their pace; and eyther cause them to tyre, as discouraged; or occasion them to content themselvs, in after time, with certayn manly forms, without substance, unseasonably forced upon them, in their *childehood*. Fruits ripened by art, before their time, are neyther toothsom, nor wholesom: So *children* made *men* when they should be *children*, prove *children* when they should be *men*. Notwithstanding stubbornnes, and corruption cannot too soon be forced out of them: Neyther is half that libertie to be given to the *younger* sort, which they would take; not knowing, nor being easily brought to beleiv, how slipperie their state is, till they come to feel it by their fals: which if they did, they would not complayn with the foolish *young* man, in the poet, that *all parents* keeping any hand over their *children* (though for their good) are *injurious unto them*. Terence.

As all men are to *honour all men*, because they are men, 1 Pet. 2. and made after Gods image; so should the *younger* sort specially be trayned up to a bashfull, and modest reverence towards all, and cheifly towards their *ancients*. Which so Tit. 2. well becomes their mayden years, as that the phylosopher accounts *blushing a vertue in young folks, though a fault in the aged*. Aristotle. Many parents desire to have their *young ones* trayned up in such exercises, and courses, as may inbolden them: But they should, for the most part, provide much better for them, (specially in our audacious age) if they got them held constantly in courses of modestie, and shamefastnes; that so *Demetrius* might have his wish in them; which was, that *young folks* would reverence their *fathers at home, all men abroad, and themselves being alone*. Tertul.

The Apostle writeing to *Timothie* warns him to *fly the* 2 Tim. 2.

lusts of youth. If Timothy, who was brought up in the knowledge of the Scriptures from a childe, and who had profited so well therein, and whose place in the church was so eminent for the teaching, and governing of others, stood in need of such advertisement, and warning; what warning can be sufficient for ordinarie young people to eschew and fly from such lusts, and vanities, as to follow after them, and unto which the heat and heedlesnes of youth carryeth them? It is indeed a great mercy of God, when young persons get over that their slipperie, and inexperienced state without eyther such publique scandall, or secret wound of conscience, as the scar whereof they carry to their graves with them. How much more, and greater a mercy is it, when they receave the grace to consecrate their youth and best dayes to God in holynes? offering their souls, and bodyes as the sacrifices of young lambs unblemished, upon the Lords altar. Wicked men, who hate goodnes both in youth, and age, use to say, young saints, old divels: But the truth is young divels old Beelzebubs, for the most part. To whom yet, if God, in singular grace, vouchsafe repentance in after age; what a corasive will it be to the heart of such a convert, casting back his eyes to his youth consumed in lusts, and vanitie, to think how great dishonour he hath brought to Gods name, and hindrance to others salvation; which he may repent of, but cannot redeem? On the contrarie, sweet is the remembrance in old age of a youth led in true vertue, and godlynes.

Some would enjoy both the honour of age, and liberty of youth: But curled grey hayr is not comely. Eyther state hath its benefit, and burden allotted of God. He that obteyns the benefit must be content to bear the burden. Young men must be content to want the honour, which is due to the aged of their order otherwise, in regard of the image

image of Gods eternitie, which they bear: And so must the *aged* be content to forbear even the lawfull libertie, & delights of *youth*.

Multitude of years should teach wisdom, sayth young Elihu in *Iob*, to his *three ancients*. And this the *younger* sort should with reverence, and may with good reason look for, at their *elders* hands, considering their long experience, and manifold advantages above them, for the getting of wisdom. This wisdom makes their *age* honourable indeed, and their *grey head* a *crown of glory*, being founded in the way of righteousness: whereas an *elementarie old man*, having no other argument to prove that he hath lived long, but his *grey hayrs*, and wrinkled forehead, is a contemptible, and ridiculous creature. How many such a *b c* old folks are there in the world, whose grey hayrs promise wisdom, & knowledg; and to whom opportunitie, and means of atteyning it hath not been wanting; who yet being proved, and known, will appear very *babes* in understanding, and such as, for that skill, had need to begin to live againe? This is not meerly a want of wit in them, or of the love of knowledg. eyther; but withall a curse of God upon them, usually punishing a lustfull, and rechlesse *youth* with a doltish *age*: in whom the proverb is true, in another sense: *Ab equis ad asinos*: Such of *young* horses become *old asses*.

A wise man should live well in youth, and before old age come, that he may dye well in age, if it come; and may be ready for death, as the *white regions* are for the harvest: and so may both wayt for it, and even meet it the more boldly in the way of such vertuous actions, as expose unto it. For though *youth* & likelyhood of long life should make none withdraw from any good duety, or doe amisse for fear of danger of losse of life; yet *age* should

of nature the more fearfull) upon ground of good reason, wisdom, and grace, make men the more venturſom of that, in a good cauſe, which God & deſtiny will deprive them of ere long, though other men let them alone: as
Plutarch. *Solon was bold upon his old age to oppoſe himſelf to Piſyſtratus the tyrant.* One adviſeth to be old betimes, that ſo we may
Seneca. *be old long.* But who would deſire to be that long, which
Auſtin. *is but a long infirmitie;* Save as age accompanied with wiſdom and godlynes ads authoritie to the aged for the more effectuall enforcing of theſe and the like vertues upon others.

CAP. LXII.

Of Death.



Aturall death ſtands in the ſeparation of the ſoul from the body: ſpirituall of the ſoul, and whole man from God, in reſpect of grace: eternall in reſpect both of grace, and glorie, with the ſenſe of the contrarie evils.
By ſin death in all three degrees came into the
Rom. 5. *world.* For albeit God onely have immortalitie, and un-
1 Tim. 6. changeablenes from, and in himſelf, and that all creatures (and ſo man, with the reſt, in regard of his elementarie body) be ſubject to change, ſave as they do depend upon him that uncreated being, and are ſuſteyned, and upheld
Hebr. 1. *by the word of his power,* and by a continuall influx from him; yet God having engraven his image in man, did both ſo temper his body, and order all creatures, under his providence, for him; as that nothing but ſin could poſſibly impeach his life, or welfare. By his ſin he actually loſt
 ſpiri-

spirituall life; and the right both to temporarie, and eternall. The first *death* is a naturall evill: the second a spirituall: the third both. For although in regard of the universall, and of Gods supernaturall ends, it be better that a man bee, to be continued, though in eternall miserie; then that he should cease to be altogether: yet in regard of the persons particular (as *better eye out, then ever akeing*) *better never to have been born, or by death utterly to be abolished, as the brut beasts are; then to live, and continue alwayes accursed, and miserable.* Math. 18.

By naturall *death* divers men, how like soever they have been in their temporall state, become most unlike in their eternall: the wicked miserable without hope; and the godly happy without fear: And by the same *death*, both they and all other, in other things, altogether alike, how unlike soever they have been in them formerly. After *death* remainys no naturall or civill relation; as of father, son; housband, wife; or the like: all these are for this life onely. The liveles *earth* unto Eccl. 12.] which *the body returns*, is altogether uncapable of them: so is the soul, being a spiritual substance, whether in heaven or hell. With them in glory, after the end of the world, *God shall be all in all: and men shall be like the angels, neyther taking wives, nor giving in mariage, nor remayning maryed.* 1 Cor. 13. Math. 22. *Peter and Paul neyther are, nor shall be Apostles there; neyther is the virgin Mary Christs mother there: but they onely remain those persons which sometimes, upon earth, had these states, and relations upon them. If there be any naturall, or bodily difference after death, it is, that the bodyes of the richer stinck the more by reason of their greater fulnes, and abundance whilst they lived. And for the good, and bad, which are mingled together* Ambrose. Austin.

ther in this life, but cannot agree; death parts them for ever: being hastened of the Lord, that the godly dying may no more be vexed with, or by the wicked: nor the wicked any longer persecute the godly.

If men should live alwayes in the world, or but so long in our age, as did the first patriarks; to what a height would many come in worldly happines, or misery? How extreamly rich would many be? how many extreamly poore? How mightie, and powerfull some? how dejected, and depressed many more? But the wise providence of God is to be honoured herein: by which it comes to passe, that the more men are set to drive things to extremitie, the lesse time should be allowed them for their courses one or other in the world.

Scaliger.

Onely man being both mortall, and reasonable, can think of his *death*. Not the angels; for though they can by understanding conceave of *death*, yet are they by their spirituall state, set without the reach of it: nor brut beasts, though mortall; because it is not perceaved by sight, or other sense; but being a *privation*, to wit, of life, is onely discernable by understanding. If a beast see never so many of its own kinde slaughtered before its eyes, it fears not *death*, which it sees not; though it may fear the instrument which it sees, or other terrible, and sensible object. And hence it comes to passe, that the more brutish men are, they have the lesse thoughts or fear of death for the most part.

Hebr. 9. *It is appointed unto men once to dye ordinarily; and after this the judgment.* I say, as the Apostle means, ordinarily: 1 Cor. 15. *for some dye not, but are changed onely:* Some dye twice, as *Lazarus*, and others. This death, which will certeynly once come, and with it eternall, and unchangeable happines, or miserie; we should alwayes bear in mynde; as if

Phillips

Phillips deaths head were set before us. For though the thoughts of *death* be not sufficient to raise the heart to heavenly things; yet are they so avaylable *to draw it from earthly* (which is first to be done) as *no thing is more, then the frequent, and serious meditation thereof.* We should think seriously of that part of our life, which remayns unfinished, that we may provide things necessarie for it: and also of our *death*, that we may cut off superfluities; and use that moderately, which we must not use long.

The saying, *Nothing more certayn then death, and yet no- thing more uncertayn then the hour of death* is common, and commonly abused. The certayntie of it should teach us moderation in *the use of the world*, and all worldly things, and that we abuse them not: because the fashion of this world passeth away. But contrary-wise, many take hereby occasion to lay the faster hold of it, eyther in the profits thereof for themselves, or theirs; or pleasures; saying, *let us eat, and drink; to morrow we shall dye.* And whereas God would have us ignorant of our last day, and hour, that suspecting it alwayes, we might alwayes be ready; we are apt, on the contrarie, because we know not the certayn tyme, to be the lesse ready at all times: and (which is worse) not to take warning neyther, as we ought, by any, or all those known messengers of death; which are reckned three: 1. *Casualtie*, 2. *Weaknes*, and 3. *age*: the first shewing our death to be doubtfull; the second and third to be near, and at hand. Hardly any so old, but thinks he may yet live a year; or so sick, but that he may live a day longer. Not onely the foolish, but even the wise virgins are too prone to slumber, if the bridegroome defer his coming a litle. Few regard the good counsayl given, to account every day the day of our death, and as that, wherein we are (it may be) to appear before the Lord. Few watch because they know not what hour the Lord will

Ierome.

Bernard.

1 Cor. 7.

1 Cor. 13

Austin.

Gregory.

Hugo.

Math. 25.

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Math. 25.

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Perkins.

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come, (as all are warned). But the servant that so doth, and is ready; blessed is he, whom his Lord when he cometh, findes so doing.

But y^e servant y^e doth

Young folk may dye shortly; but the aged cannot live long. The green apple may be pluckt off, or shaken down, by violence; but the ripe will fall of it self. It is wisdom therefore to provide for death in youth, (there being many more that dye in youth, or childehood, then that survive till old age); but madnes it is to neglect preparation, when age commeth: Though in truth few dye well in age, that have not lived well in youth. That we may once dye the great death aright, and in peace; it is requisite, that we dye dayly many litle deaths, both by outward afflictions; & inward mortifyings of our worldly, and corrupt lusts.

Seneca.

1 Cor. 15.

We should so live, as being content to dye, when God calls us hence: and that upon knowledg of the nature, cause, and event of death; and out of a good conscience towards God, and men: And not in senseles blockishnes, overcoming death, as the most do, by forgetting it; as if a man overcame his enemy, by getting as far from him as he could: nor yet by desperate wearisomnes of life for any troubles in it; but as being willing, yea desyrus to live to serv Gods providence for good, upon earth. It is ill (sayth the wise heathen) to wish death; but worse to fear it.

Seneca.

Phil. 1.

But godly Christians are to doe both in different respects. To desire it (as it stands with Gods will) that they may be free from sin, and misery; it being best for them to be dissolved, and to be with the Lord: To fear it, as being in it self a fearfull punishment of sin; the dissolution of the most excellent creature upon earth; and an end of further praying God in his church, and performing parricular offices of goodnes, and love to men. And in truth, though grace have this effect with them that desire to be dissolved, and

